FEBRUARY
1909

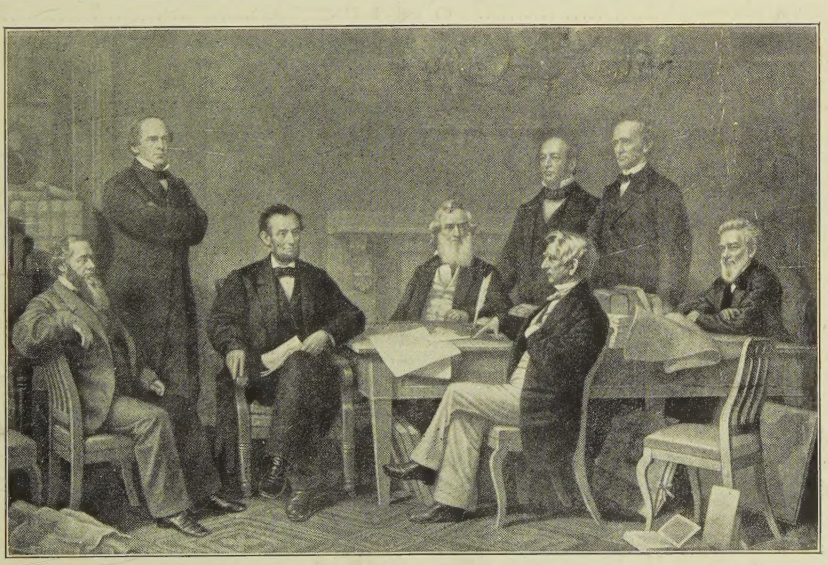
VOL. LXIII
No. 2

The American Missionary

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.

AMERICAN MISSIONARY ASSOCIATION · MARK 16: 15 · GO YE INTO ALL THE WORLD PREACH THE GOSPEL TO EVERY CREATURE · N.Y. INCD JAN. 1849 & APL. 1862 ·

CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.



THE AMERICAN MISSIONARY

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REV. A. F. BEARD, EDITOR

CONTENTS FOR FEBRUARY, 1909

	PAGE
EDITORIAL	33
NATIONAL INTERDENOMINATIONAL CAMPAIGN	34
A CONCERTED CAMPAIGN BY THE CONGREGATIONAL SOCIETIES	35
FINANCIAL STATEMENT	35
ABRAHAM LINCOLN	36
LINCOLN THE EMANCIPATOR	38
WHAT WOULD LINCOLN DO?	41
SIDELIGHTS FROM THE LIFE OF ABRAHAM LINCOLN	44
HOW THE MEANING OF FREEDOM CAME TO ME	45
THE GENIUS OF ABRAHAM LINCOLN	47
THE GREAT EMANCIPATOR	49
ABRAHAM LINCOLN AND THE FRUITAGE OF HIS PROCLAMATION	51
LINCOLN THE FIRST AMERICAN	53
MR. LINCOLN'S REAL ATTITUDE TOWARD THE NEGRO	54
TAFT'S ESTIMATE OF LINCOLN	56
APPEAL TO CHRISTIAN PATRIOTISM	57
RECEIPTS	58

WANTS

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

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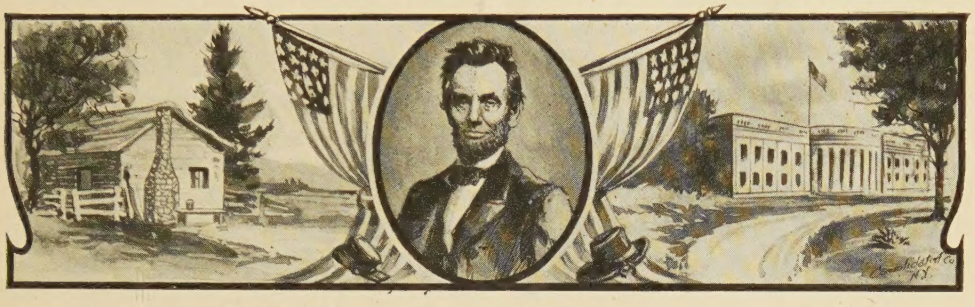


Let Us Not Forget that Right Makes Might,
And in that Faith Dare to do Our Duty as we Understand it.

IN view of the approaching centenary of the birth of Abraham Lincoln we have asked several of the race which was redeemed from slavery by the act of Emancipation to give the readers of the AMERICAN MISSIONARY their reflections upon the significance of that act and their appreciation of the Great Emancipator.

Several of these who have written were themselves held as slaves. Others are children of parents who were. All of them know by experience how to appreciate the purpose and the struggle of Lincoln to rise from a low estate; how to battle with the hindrances of poverty and the environments of ignorance and what climbing the steeps before them means. They have pulled themselves up hand over hand, as the difficulties of the way challenged their faith, their patience and their purpose. Like Lincoln they can look back and count more transitions and changes in their lives than most people can who were born in happier circumstances. They caught a glimpse of the possibilities which freedom brought and as they struggled toward their thought their ideals widened with their visions of what a life of liberty to rise might include. They are the representative first fruits of the schools and institutions planted and sustained by Northern Christianity and benevolence, through the American Missionary Association and kindred societies and schools which have taken the love and faith of the strong to those who were weak. Most of those whose words to us are in our pages to-day are our own graduates and are representative of thousands of educated Negro men and women who have learned to have aspirations and to cherish them, and who have been encouraged in our schools to move up toward their hopes.

Through the hard tyrannies of prejudice and caste most occupations open to intelligent people of other races have been closed to them. It is perhaps God's way in his gracious providence that largely they should find themselves teachers of the youth of their race and should realize their mission in life in educating others. President Angell, of Michigan University, after four score years of honored service in many capacities, recently said that above all callings "Teaching is the noblest." It has

its perils indeed in that it is in constant touch with immature minds, but these perils are reduced to their lowest terms when teachers are more than schoolmasters in their outlook upon life in its larger relations. The educated Negro teacher in this country has too many problems to consider which are thrust upon him to be in great danger of narrowing himself in the mere routines of the schoolroom. He is in closest contact with the practical and imperative needs of a needy people who were set free in absolute poverty, with only a short remove of two score years behind them. According to their gifts, such as these who speak in our pages to-day are true leaders of their race. The great questions which concern right living constantly confront them. All that makes for good homes, for education, for morality, for knowledge of the laws of health and obedience to them, for a consistent and intelligent Christianity, everything, in fact, that means the betterment of their social state, comes with an emphatic imperative to these educated people, who had their first chance to know and to become when Abraham Lincoln signed his name to the Emancipation Act. The great world may not know these as leaders of a people, but multiply one of them by ten thousand and locate each of these among five millions who are yet illiterate, or place them as instructors in higher institutions, preparing others for the same kind of service, and one must be blind who fails to see what they are doing for the nation and its future, for Christianity and the kingdom of God, and not merely for their own race of ten millions. This also under grievous handicaps, excluded as they ordinarily are from all gatherings where white people meet for their own enlightenment and development in the sciences of life; shut out from advantages and privileges which white people hold to be vital to a Christian civilization. How absolutely important then becomes the life and work of the thoroughly educated Negro. Whether as teachers or ministers or lawyers or physicians—in whatever calling—these representatives of their race who speak to us in grateful appreciation of such a man as Abraham Lincoln must command both for themselves and for their work's sake our attention and our honor.

NATIONAL INTERDENOMINATIONAL CAMPAIGN

THE Home Missions Council was organized in March, 1905. It had its origin in the conviction widely expressed that the problems pressing upon the nation, East and West, North and South, are presenting such an appeal for missionary consideration and urgency as perhaps had never come before the churches before.

In response to a call, *seventeen denominations* have already united in a federation of Home Mission interests for the entire country and for all races; and to bring this movement to the knowledge and sympathies of Christian people a PUBLICITY CAMPAIGN has been planned for leading cities in the North, East, West and South. The CONGREGATIONAL HOME MISSIONARY SOCIETY and the AMERICAN MISSIONARY ASSOCIATION have heartily united in this co-operative endeavor for common missionary interests. In this campaign two days' meetings in the period from January 25th to February 10th will be held in Brooklyn, Hartford, Buffalo, Cleveland, Pittsburg, Baltimore, Atlanta and Philadelphia, and from March 21st to March 30th in Cincinnati, Nashville, St. Louis, Kansas City, Omaha, Minneapolis and Chicago. Among the eminent speakers for Congregational churches are Dr. Jefferson, of

the Broadway Tabernacle, New York, and Professor Steiner, of Grinnell, Iowa. On the evenings of each second day of the meetings there will be denominational rallies. This campaign ought to give a mighty impetus to the imperative missionary work that is upon the nation.

A CONCERTED CAMPAIGN BY THE CONGREGATIONAL SOCIETIES

THE AMERICAN BOARD FOR FOREIGN MISSIONS, the CONGREGATIONAL HOME MISSIONARY SOCIETY and the AMERICAN MISSIONARY ASSOCIATION, with the co-operation and sympathy of the other missionary societies of the Congregational churches, are about entering upon a united endeavor to present their common work and their needs in five districts covering the whole country from New England to the Pacific coast. Public meetings will be held in more than one hundred Congregational centers in all the districts. The objects of the campaign are to accentuate the character and importance of the great lines of our missionary work, to make plain the APPORTIONMENT PLAN for the steady increase of missionary benevolences and to secure the money necessary to meet the obligations of the societies that are in debt. No appeal is to be made in the public meetings for money for this last object, but an effort will be made to secure from individuals the amount requisite to relieve the societies of their indebtedness. This proposed campaign is largely the creation of business men who are confident of its success. A genuine missionary revival in our churches would make the accomplishment easy, and would be the best kind of a revival for the churches that share in it. Let us hope and expect.

FINANCIAL STATEMENT

We are much encouraged by the increase of $5,542.86 in donations in December compared with the same month of the preceding year. The donations for the first quarter of the fiscal year ending December 31st were $1,145.38 more than for the same period last year. The contributions from Churches, Sunday-schools, Missionary Societies, etc., were $2,414.31 more, and from individuals were $1,268.93 less than last year.

The amount apportioned to the American Missionary Association for the year in donations was $250,000. The amount for the first quarter was $62,500. The donations received for this first quarter were about $22,000 less than the apportionment. The debt of the Association at the close of its fiscal year, September 30, 1908, was $46,917.92.

In the co-operative effort to free the Societies from debt and to increase their support all donations received by the Joint Committee will first be contributed to each Society in the proportion of its debt. The balance received will be distributed among all seven Societies on the Apportionment Plan. All these donations will be credited toward the apportionments already recommended by the Advisory Committee.

We give below an analysis of the contributions received for December and for the three months ending December 31st as showing the channels through which these are received.

DONATIONS—DECEMBER

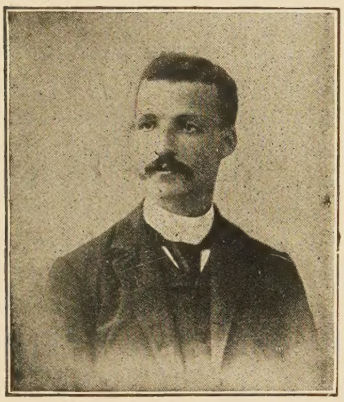
	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Total	Individuals	Total
1907–8	$10,089.98	$843.05	$1,472.95	$100.50	$206.30	$12,712.78	$2,113.51	$14,826.29
1908–9	11,589.62	978.98	1,654.79	18.00	304.15	14,545.54	5,823.61	20,369.15
Increase	1,499.64	135.93	181.84	.....	97.85	1,832.76	3,710.10	5,542.86
Decrease.....	.....	.....	. ....	82.50	.....	.....	.....	.....

Donations—Three Months, to December 31st

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Total	Individuals	Total
1907–8	$22,168.90	$1,660.01	$5,535.57	$159.00	$643.86	$30,167.34	$10,332.23	$40,499.57
1908–9	25,194.42	1,767.63	5,022.64	48.00	548.96	32,581.65	9,063.30	41,644.95
Increase	3,025.52	107.62	.....	.....	.....	2,414.31	.....	1,145.38
Decrease	.....	.....	512.93	111.00	94.90	.....	1,268.93	.. ....

ABRAHAM LINCOLN

By Thomas S. Inborden, Principal Joseph Keasbey's Brick School, Enfield, N. C.



PROF. T. S. INBORDEN

Mr. Thomas S. Inborden is a native of Virginia. After graduation at Fisk University he was a student of theology in Oberlin Theological Seminary. Thence he was called to the pastorate of a church under the watch and care of the American Missionary Association, which charge also included the principalship of a normal school. His marked success as a teacher led to successive appointments as principal of A. M. A. schools, and finally to the headship of the very important Normal Agricultural and Industrial School in Enfield, N. C., where he now is, and where his influence is widely felt.

IT has been suggested that a highway costing many millions of dollars, similar to the old English roads, be built by the United States Government from Washington City to some resort on the seashore, or to some important city or to some old battle ground, not more than seventy-five or a hundred miles away from our seat of Government; that this highway should be wide enough for trains, electric cars, automobiles, drives and pedestrians; that its bridges be constructed with all the science and art of the age; that the length shall be silhouetted with the finest statuary that can be produced illustrating the notable achievements in American history. This road to be known as the Lincoln Way. Another has suggested that a new State be created and called Lincoln. Still others would dig a great canal from the Atlantic Ocean to the Mississippi River and call it the Lincoln Canal. All this to perpetuate the memory of Abraham Lincoln.

From an economic point of view nothing would be more valuable to the traveling public and especially to the farmers who might be permitted to use the road; from an educational point of view nothing would be more inspiring to the youth of our country than the art and science displayed in the construction and decoration of such a highway.

Whether a State is created and named or a canal dug or a great public highway built, nine-tenths of the Negroes of this country will never know, and it will not appear too unpatriotic to say, they will not care very much for fear that it will afford another opportunity for adverse legislation against them, but *ten-tenths*

of the American Negroes will hold in sacred honor and perpetuate to their children forever the name of their emancipator—*Abraham Lincoln.* They may not know Barnard's statuary from the Egyptian Sphinx, but they know that this pioneer from the West, this man who educated himself by the light of the pine torch, who could split more rails than any other man in his community, whose home-spun clothes and rural appearance readily identified him with the common people, attained the highest eminence in the gift of the nation and that he had the courage of his convictions to sign the emancipation proclamation which gave them the liberty of American citizens.

They need no other monument, they ask for no insignia of greatness more enduring than the spirit of brotherhood and justice that inspired the thought of total emancipation for these dependent subjects.

The signing of that sacred document was an awful test of character. It was an expedient never before tried in the history of any race. It was faith joining hands with the eternal. It was also an opportunity that comes to only a few men. It came to Moses when he led the children of Israel out of Egypt; it came to Paul while bound in chains; it came to Martin Luther in his reformation of religious thought; it came to David Livingstone in the heart of Africa. Well and truthfully might he say in substance that if any one act should make him immortal in the annals of time it would be that of signing the Emancipation Proclamation. With a steady hand, a sympathetic heart and a prophetic vision, he, with one stroke of the pen, built the monument which time itself cannot erase.

He knew better than any one else from his high vantage ground all that this act would mean to a desolated and disrupted country. He knew of the condition of these millions of subjects of this Southern Aristocracy, their ignorance and their absolute dependence for the necessities of daily life. He knew what their freedom would entail to the nation. He arose, not oblivious to the signs of the times, and truth triumphed majestically.

Well may it be said that this emancipation was an exigency of war. God is the author of the exigencies of war as much as he is of the exigencies of peace. If his will, power and spirit cannot be transmitted by men through the exigencies of peace let it be welcomed by them through the exigencies of war. Freedom has come and, theoretically at least, all the opportunities that could come to a civilized people. Let us thank God and take courage.

What of the present and future? Almost a half century has passed in the history of our freedom. Four millions have more than doubled. We have lived, shall we say in the enemies' country? No, they are not enemies who, after four years of the hardest struggle known to civilization find themselves bereft of their dearest possessions—their sons, their former subjects, their horses, their cattle, their homes, their social institutions, their cause, all gone except their bare acres, are willing to divide these acres and their products with their former subjects that they too may have a livelihood. Suffice it to say, as a testimonial to this fact, that there are over seven hundred thousand farms operated by Negroes whose combined value is almost five hundred millions of dollars. No, they are not enemies who, from their scanty earnings, have shouldered their own educational burdens and have helped us to shoulder ours to the extent of nearly sixty millions of dollars.

The few discordant notes in our legislative halls have not caused the race to lose heart, but rather to fight more cour-

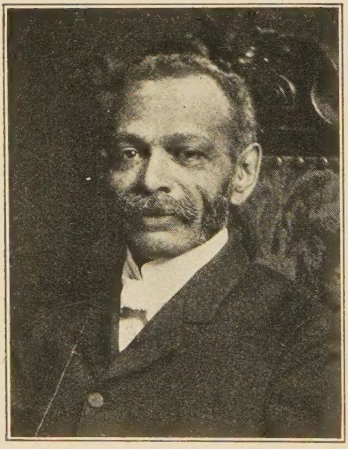
ageously for every right guaranteed by the Constitution and vouchsafed by a chivalrous people. The disruptions in many sections of our country, occasioned by the community environment itself—an environment of vice, laziness, and shiftlessness, and of inequality in the execution of justice, have not always been sanctioned by legislative authority. They are sincerely deprecated by the best people of both races.

The progress made in virtue, in intelligence, in the stable qualities of citizenship, in the acquisition of lands, homes, school and church property, and in business of various kinds, is most remarkable. From their past achievements there is no better guarantee of the worth of the emancipated race to this nation.

Lincoln was not mistaken in his interpretation of the signs of the times. He knew that to compromise meant simply to postpone the evil day. It always does when principle is at stake. He had faith in the future of these people. They have moved forward along all lines with such phenomenal strides that they have given rise to what is now called a "Problem." If the nation, including particularly the individual States, had but followed the principles established by this great emancipator, the principle of exact justice and equality for every citizen before the law, there would have been no problem. As it is this problem will never be solved until righteousness and the spirit of God brings the nation back to these first principles. Let the principle of exact justice and equality before the law be our inheritance from the dominant race, and we will work out our destiny, and it will be well done.

LINCOLN THE EMANCIPATOR.

By Professor G. W. Henderson, Fisk University, Nashville, Tenn.



PROF. GEORGE W. HENDERSON

Dr. Henderson was born not far from Harper's Ferry in Virginia. At the close of the war, then a lad of thirteen years, he accompanied a Vermont officer to his home in Virginia. He was prepared for college at Barrie Academy in Vermont, was graduated in the University of Vermont, and received there the A. M. degree, and in 1895 received from his Alma Mater the degree of Doctor of Divinity. He entered Yale Divinity School in 1880, and took there the Hooker scholarship, which provided for two years of post-graduate study. The first of these years he spent at Yale University, and the second in the University of Berlin. After several years of successful teaching, in 1891 he was called to the pastorate of the University Church in Straight University and to be Professor of Theology. After fourteen years' service in this double position he was called to be dean of the Divinity School in Fisk University. He is now in the twenty-fifth year of his service in the American Missionary Association.

IT is well for the country to pause on this centennial anniversary of Lincoln's birthday and consider anew his achievements as a statesman, and the principles which inspired and guided him in the midnight darkness through which he led the nation, with such singular wisdom and success. This is the unique distinction of having been the Emancipator of a race. In

the character and magnitude of his task and in the difficulties overcome, he ranks with Moses, and there is no third name to be placed by their side. He differed from the great Hebrew leader, in that he freed, not his own, but an alien race and sealed his work with his life-blood. Both are world figures because both are identified with the cause of human liberty, which is the concern of universal humanity.

Like all truly great political leaders, Lincoln the man was father of Lincoln the statesman; statesmanship was but the method by which he impressed upon his country the profound convictions of his heart.

Lincoln's fame rests chiefly upon the Proclamation of Emancipation. That instrument, however, only conferred liberty, and not citizenship. It is not so generally remembered that he was the first public man of note to suggest Negro citizenship, including the elective franchise.

The Edict of Freedom became embodied in the Thirteenth Amendment passed and ratified in his own lifetime, the suggestion of citizenship subsequently became the basis of the Fourteenth and Fifteenth Amendments. Yet we are frequently told that, had he lived, the policy of reconstruction which rests upon this principle would have been fundamentally different.

The student of Lincoln's life will not fail to note the difference between his attitude toward the subject of the colored man's civil and political rights, in the beginning of his public career, and his position at the time of his death. The processes of the growth of his convictions are of profound interest. At the very first, he took his stand not solely upon the Constitution, but upon the Declaration of Independence. In his view the former was an attempt, more or less imperfect, to organize the Government so as to realize practically the great central truth—universal liberty—proclaimed in the latter. The Declaration was to him a kind of Bible; its sentiment of equality as therein defined was like a divine oracle. In the statement of this principle the authors of the Declaration had expressed "their understanding of the justice of the Creator to all his creatures," who had sent nothing into the world, stamped with the divine image, "to be trodden on and degraded and imbruted by its fellows." And only a few days before his first inauguration, as if forewarned of the destiny in store for him, he declared in the Hall of Independence, in Philadelphia, that if the country could not be saved without surrendering this principle he would rather be assassinated on the spot.

Few men acted more consistently on this principle—one thing at a time and that always the fundamental thing. Liberty was every man's birthright; to withhold it was an offense against the divine justice; political rights, on the other hand, was a subject for legislation. Moreover, history furnished substantially no light upon the question, whether the colored people could maintain such rights against the tremendous American prejudice, which seemed then to be gaining strength daily. A man of lofty ideals he was, yet pre-eminently sensible and practical, the least faulty in judgment said Charles A. Dana of any man he ever knew.

Of an open mind, events were his teachers; no false pride of consistency prevented his changing his position when convinced that he was mistaken. But it must not be supposed that Lincoln believed it possible for the colored people to maintain their liberty in this

country, with no choice in the making of its laws. Nor is it conceivable that a mind so logical, so keen in its insight into human nature, could even have held the theory that the ballot could be given or withheld acording to the mere pleasure of those in power. It might be regulated, but never denied; it was a corollary of liberty itself. Hence Lincoln's first proposed solution of the dilemma was colonization in Africa. He had in mind the Hebrew Exodus. This was a part of his scheme for gradual Emancipation. But when, in the providence of God, he was compelled to give freedom to the slaves upon military necessity, he turned to the idea of Negro citizenship in America, and suggested a qualified suffrage. Events had convinced him of its practicability, its justice he had probably never seriously doubted. And among the causes which effected this change of position, the conduct of the colored people themselves, under this severe ordeal through which they were passing, was the chief factor. He was deeply impressed by their patriotism, with the gallantry of the soldiers on the battlefield, which falsified the predictions of their enemies and the misgivings of their friends; and with the orderly and admirable behavior of the people after freedom had been given them. These manifestations of character and native ability were a gratifying surprise and full of promise. And to his just and discriminating mind, these people were worthy of the mantle of American citizenship. How generously he acknowledged the obligations of the country to the colored soldiers, without whose services he said the war could not have been successfully prosecuted.

Of Lincoln's first great act—giving liberty to the slave—there is probably now little or no question. Of the second—the suggestion of political equality—there is much division of opinion and the answer is still somewhat in suspense. It is clear that he did believe they could live as freemen in America without the ballot; it is equally clear that he believed a qualified suffrage might be safely granted them. Possibly, as some claim, Reconstruction under him would have taken a milder form; it is equally certain and more, the fundamental principle would have been substantially the same. Was Lincoln right? Have not the colored people in the progress of these forty-three years since his death justified his faith and indicated the soundness of his judgment? What answer will America give? He believed his country would be just; will it? He believed the only alternatives were colonization or the ballot; which shall it be? Our President-elect says the latter. Let us hope that this is the voice of the American people and that Lincoln's promise in the great Edict of Freedom that the Government would maintain it will be sacredly kept. Let the two sections of the country come together by all means, but not over the grave of the colored man's political rights. That would be building a house on sand.

Strange to say, I have heard speakers, white and colored, say that the Proclamation was a mere act of expediency, forced upon Lincoln by the necessities of the war, contrary to his personal convictions, his sole object being to save the Union. They seem not to know that this duty to save the Union gave him his only authority for striking slavery. His supreme merit as a statesman lies in having struck the blow at the psychological moment, when public opinion was ready to support him. Had he struck earlier or la-

ter, failure would have resulted. No statesman ever believed more profoundly in the Brotherhood of man in its Christian sense. His life-work may be summed up in a few words. Southern leaders, incited by Senator Douglas and the Supreme Court, took the colored man out of the Declaration of Independence and the Constitution of the United States, in fact, even out of the category of humanity; Lincoln put him back and raised him to the dignity of American citizenship, thereby removing the most serious menace to the existence and perpetuity of the Republic.

WHAT WOULD LINCOLN DO?

By Professor William Pickens, Talladega College, Talladega, Ala.

PROF. WILLIAM PICKENS

Mr. William Pickens, now Professor of Latin, language and literature, Talladega College, Ala., is a native of South Carolina. With his parents he early in life removed to Little Rock, Ark., from which place he found his way to Talladega College, where he was duly graduated in 1902. Next Mr. Pickens entered Yale University in the Junior class, and there took his Bachelor's degree with exceptionally high honors. Upon his graduation from Yale he was appointed by the A. M. A. to Talladega College.

"IF my name ever goes into history it will be for this act."

That is what Abraham Lincoln thought of his Emancipation Proclamation, whatever others may think of it, and what he said, he thought should take precedence to what others might say they think that he thought.

This Proclamation of Emancipation, which Lincoln issued as a war measure and the substance of which the Government of the United States has since made into law, naturally gave rise to new problems, which have lasted until our day, and will last. It is the condition of the life of government as of individual life, that the solution of one problem creates another.

What would Lincoln think and say and do in reference to this new race problem, which his life and acts more than those of any other one man helped to create? Of course, we cannot know; we can only judge from his thoughts and sayings and acts in past cases where the principle was about the same. He stuck to the main issue, and made a sophistical antagonist seem ridiculous. He had the happy faculty of preventing the opponent from dodging the real question, thus shifting the ground of controversy. When he argued that all men ought to be free, then as now, men tried to shift the question from one concerning the freedom of black people to one concerning the intermarriage of black and white people. He replied: "It does not follow that because I would not have a Negro woman for a slave, I therefore want her for a wife." He made the opponent ridiculous; he said that if Judge Douglas and his friends were afraid that they could not resist the temptation of marrying Negroes if Negroes were free, that he was in favor of Il-

linois laws against intermarriage *for the sake of Judge Douglas and his friends.*

It is not difficult to see what such logic as that would do for the sophist of to-day, who when the Negro asks for an education, replies by condemning "miscegenation"; when the Negro asks for just and fair treatment in public places, he is answered by arguments against "social equality"; when he asks for the ballot on exactly the same basis on which it is granted to other men, he is answered by arguments against the political domination of ignorance; when he asks a fair trial for all, including the worst of his race, he is answered as a condoner of crime; when the Negro makes a plain request for bread, the juggling sophist hands him a stone.

When Lincoln appealed to the Declaration that all men are born "free and equal"—the plain implication being equal in the right to life, liberty and the fruits of honest endeavor — the sophist immediately began to show that men are not "equal"; that some are fat and some lean, some long and some short, some dull and some bright, some good and some bad, shifting the entire question. But Lincoln pinioned his adroit antagonist upon this thrust: "In the right to eat the bread, without the leave of anybody else, which his own hand earns, he (the Negro) is my equal, and the equal of Judge Douglas, and the equal of every living man." When the Supreme Court of the United States, in the case of Dred Scott, practically declared that there was no possible way for a slave ever to get his freedom except by the will and act of the master, Lincoln went straight to the heart of the absurdity by observing that it was singular for a court to hold "that a man never lost his right to his property that had been stolen from him, but that he instantly lost the right to himself if he was stolen."

On what can we best base an opinion as to what Lincoln would think and do in our day? We cannot base it on any special regard for the black man: he had no special love for the Negro above his love for other men. It cannot be based on any superior knowledge possessed by him: there are many men in public life to-day who have more accurate knowledge, especially about the Negro, than Lincoln ever could have had. We have simply to rely upon what we know of the honesty of his mind, which was always ready to give up an old opinion whenever it found a better one. In reference to the Negro there is hardly any opinion which Lincoln did not once hold, except, perhaps, the right to make the Negro a slave. Who knows that his opinion for freedom was not a developed opinion? He was once ready to support the "black laws" of Illinois; he had schemes for colonization and deportation, until shown their utter impracticableness; he thought that Negro soldiers would not fight until they actually fought; he thought that in a state of freedom the Negro race might die out, "catch cold and die," as he expressed it; and in reference to the Negro and the ballot, his opinions ran the whole gamut. In Illinois he had declared for an all-white vote, with the Negro as a free substratum; during the war he advised the loyal party in Louisiana to extend the elective franchise so as to include some of the people of color; and the friends of freedom recount with triumph how, before his end, he declared that all men of all races have an equal right to self-government, and that he said, that whatever opposition he may have given to the cause of freedom, was opposition

to the will of God. This capacity to learn—to learn from events—to hold his opinion always subject to revision—to be actually controlled by the increasing light and the evolving truth—was what made him the statesman of his day. He once remarked, "My policy is to have no policy." He waited upon events, and we can say of him, as was said of a French statesman, that "time was his prime minister."

This willingness to change was not fickleness and weakness. It was the true attitude of an honest seeker. He was ways seeking to get onto the right side of the question or the controversy, for he believed, as he said, that "right makes might." He was not trying to get the whole world on *his* side, but he was trying to get himself on the *right side*, trusting that God and the great Human Heart would be found on that side. This characteristic is clearly shown in his reply to a clergyman, who remarked to Lincoln that he hoped that "the Lord is on our side of the struggle." Lincoln replied: "The Lord is always on the side of right. I hope that I and this nation are on the Lord's side."

He was a patriot statesman; although he abhorred slavery in his own inclination, he was wise enough to see that the question of slavery was subordinate to the immediate object of saving the Union. "If slavery is not wrong, nothing is wrong," he declared as his private opinion; but it was his public duty and his oath to save the Union, regardless of slavery. His logic and clear seizure of the main point stood him in good stead against the overzealous Abolitionists on the one hand, while on the other hand, as soon as the interests of Negro freedom and the interests of the Union coincided, the same unchanged and consistent logic answered those who assailed him on constitutional grounds. He reasoned, every clause and provision of the Constitution is sacred and inviolate, just as every limb of the human body is sacred and inviolate, but the surgeon may amputate the limb if the loss of the limb is necessary to the salvation of the whole life.

He doubtless took great pleasure in finding his personal inclination and his public duty thus coincident. He believed that the opportunity was his to do a great service to his countrymen and to humanity at large. He was not endeavoring to bring a curse, but a blessing, upon slaveholders. Not the least part of his abhorrence to slavery was inspired by the inroads which he saw it making upon the healthy thinking, and consequently upon the liberties, of white men. He said that he was opposed to slavery because it compelled white men in their efforts to defend it, to attack the very foundations of human liberty itself, and even to assail the Declaration of Independence. He said, "In giving freedom to the slave, we assure freedom to the free, honorable alike in what we give and what we preserve."

This last argument he would doubtless apply to-day to every phase of the question of the rights and the liberties of the American Negro.

SIDELIGHTS FROM THE LIFE OF ABRAHAM LINCOLN

By Joseph L. Wiley, Principal of Fessenden Academy, Florida

PROF. J. L. WILEY

Mr. Joseph L. Wiley, Principal of Fessenden Academy, Florida, is a native of Tennessee and a graduate of Fisk University. He was admitted to the bar and practiced law for a short time, but became convinced that he could do more good as a Christian educator, in which he has been exceptionally successful.

MY mother used to talk much of Abraham Lincoln. Though she had never seen him she talked as if she had, and in my young mind there was indelibly daguereotyped the picture of a merciful, great man who would do good and duty at any cost. As I have grown older and read the history and times of this great American, I have not found any evidence to justify any change of the first picture of my youth.

In the early years of my life I did not know of the discriminations and unequal opportunities that confront races; my first impression was of Mr. Lincoln's quintessence of real manhood without regard to racial conditions. As I write to-night, I think of him as a phenomenal man among men and one that all the world may justly be proud to remember and honor. His catholic spirit, his love of justice and fair play, his great consideration for the slave, and his standing for a United Country are features that make his name illustrious. His lowly birth in a cabin, and his sad death in the highest office in the world, make his life inspirational to the lowly who might if we had no such chapters of human life and attainment despair, because of their environments or lowly birth.

The ten million Negroes in America may rightly bow at the shrine of Freedom and lisp the name of Lincoln as its greatest Apostle. They may well retell his life and deeds to the young of the future, and as the ages shall roll more precious will the story become.

In no spirit of malice can we ever afford to write or speak of the awful condition brought upon this country by the institution of slavery. The truth of the matter is, there was for a long time a paralysis of church activity and a lack of applied Christianity. The voices of orators obscured the truth, and statesmanship was suppliant to human slavery. Those who were to reform this country upon the dread question of Negro Slavery needed to be strong. No men with heart's blood like water could do the miracle. In the fullness of time Lincoln came, the strong man. He faced political assaults, vile names and even the assassin's bullet because he championed the right, and undertook the herculean task of correcting the wrongs of a mistaken statesmanship multiplied for more than two centuries. It is refreshing to know that to-day only good is spoken of this great, brave spirit. The slave and his former master, the blue and the gray together, and their descendants honor the man who had the wisdom to see things rightly, and the courage to set things right, and the power to save the nation. We think of the results and motives of his

life upon a race, and upon a nation, which are not for to-day only but for untold generations.

Surely the Negroes in America should strive earnestly to prove to the world his wisdom that they are a more valuable asset in every way, incommensurably greater than they could be as driven slaves. The exchange of vice for virtue, the cabin for the cottage, poverty for property, ignorance for intelligence and the full development of strong racial characteristics that live on the heights of integrity and industry will continue to show that the children of the former slaves, freed by Lincoln are worthy of his deeds and all that they cost.

When the Emancipation Proclamation came the old slaves sang, and danced, and wept and praised the Lord and Lincoln for the deliverance. It was wonderful then, and it is wonderful now.

Lincoln's life is like a chapter in the Arabian Nights. Yet unlike such stories it is so real, so heart-stirring and so soul helpful, that the black and the white may alike thank God and take courage because such a man lived and "gave Himself for us."

HOW THE MEANING OF FREEDOM CAME TO ME

By Rev. William H. Holloway, Thomasville, Ga.

REV. WILLIAM H. HOLLOWAY

Rev. William H. Holloway is a native of Alabama, a graduate of Talladega College and of the Divinity School of Yale University. He is now pastor of the Bethany Congregational church in Thomasville, Ga.

I WAS thirteen years of age, he was fifteen; he was white, I was black. More than once suiting the action to the word he had sent me home with a black eye and a bleeding face, leaving my Webster's blue-back speller in the road covered with the dust of the tustle. Weary of appealing to his parents, my mother said to me one day: "Don't you let him beat you any more; fight him back."

It wasn't many days before we met again, and there rang in my ears the advice my mother had reluctantly given, "Fight him back." And I did. Liberty drives out fear and the little wrestling trick which would never work before worked this time, and I fell on top and forthwith began the experiment of making his face bleed.

Oh! how exciting, how exhilarating it was to get the better of him in an uneven struggle; my cup of joy was brimming full, but alas! at that moment there hobbled around the corner an old slavery-time man. He was "struck speechful" at the sight: "Lawd A'mighty, look at dat nigger, a'beatin' a' dat white boy! Boy, don't you know you mus'n't fight a white child? Lawd, ain't you got no sense? Dat boy white, and you'se a nigger," and the old man pulled me off and held me, while the white boy took his chance and gave

me two awful swipes on my countenance.

God forgive me, I then fought the old man, and in that moment there flashed through my mind the meaning of all the talk I had been hearing at home and in school about Lincoln and his freeing the Negroes.

To me the old man was the veritable embodiment of the slavery spirit, because he was under the bondage of fear. The new spirit which came to me through my mother's instruction, "Don't let him beat you any more, fight him back," and the rankling unfairness of my last bloody face was a different spirit from the old man's. Back in my head somewhere there began to take shape the conception of freedom as the right to stand up and not be beaten without a struggle, and the injustice of having one's hands held while somebody else pounded him on the head; in other words, the Emancipation Proclamation gave to the Negro *a fighting chance for justice.*

For seventeen years I have seen the "Passing of the Old Time Darkey," and the "Rise of the New Negro." I have noted the decline of the old spirit of servility and dependence, and the steady progression of the new spirit which asks only for a fighting chance for manhood. Lincoln's edict gave nothing save the chance "to make good"; and the post-bellum Negro is learning that he must rise by his intrinsic worth, or remain low down.

I have seen the passing of the old Southern master with his strange affection for "his darkies," making allowance for their shortcomings, demanding nothing, and expecting nothing of them save unquestioned obedience. I have heard his wail about the "uppishness of the new Negro." But I haven't blamed him, because he was a part of the old school. The spirit of the new education which makes men and not slaves—and the new South says it wants no more slaves—puts as its foremost principle the development of character that is at once right, robust, and reliable. But this kind comes only through the grasp of the great fundamentals; through the mould of universal principles of righteousness and justice and "fair play" which turns out men regardless of color or previous condition.

I have been an onlooker at the passing of the old order. I have come up side by side with the second generation of whites, and wherever the younger generation of colored men have proven themselves thoroughly honest, worthy of reliance, straightforward and intelligent I have witnessed the growing disposition at least to accord them a fair chance in the race of life, which is to say I have found that character counts in the progress of my race.

I no longer measure the progress of my race and our privileges under freedom in dollars and cents, nor by houses and lands, but I ask how general is our acceptance of the great fundamental truths which go to the building of strong and upright character. To me the brightest sign of the times and the best evidence of our progress is the growing consciousness among us of that law which says, we shall rise only as we are fitted to rise and we shall certainly rise as we are prepared. This is worth more than many houses, much land or numerous trades.

Lincoln's Proclamation gave opportunity for the application of this doctrine to a class of men for whom it was once thought not to apply, but under it we are willing to work on and will work our way upward inspired by the

confidence of the peasant bard who sang:

Then let us pray that come what may,
As come it will for a' that;
That sense and worth, o'er a' the earth,
May bear the gree, and a' that.

For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the warld o'er,
Shall brothers be for a' that.

THE GENIUS OF ABRAHAM LINCOLN

By Professor Kelly Miller, Washington, D. C.

PROF. KELLY MILLER

Mr. Kelly Miller is a native of South Carolina. After graduation from Howard University, he pursued at Johns Hopkins University post-graduate studies in mathematics and physics for two years. Professor Miller is widely known as an able writer and brilliant lecturer. His last work as an author, entitled "Race Adjustment," is a valuable contribution to the literature on that subject. He has been professor of mathematics in Howard University since 1890.

ONE hundred years ago Abraham Lincoln was born amidst a lowly life. There is none other than the Son of Man to whom the great Messianic prophecy applies with such pointed pertinency. He grew up as a root out of dry ground. He had no form nor comeliness that we should desire him. He was a man of sorrows and acquainted with grief. The haughty and supercilious hid, as it were, their faces from him. He was wounded for our transgressions and bruised for our iniquities. With his stripes we are healed. He was cut out of the land of the living. Yet he has had his portion with the great and shared the spoils with the strong.

Greatness in the positive degree is frequent; in the comparative degree, it is occasional; in the superlative degree, it is rare. A great man of the highest order is one who comprehends elemental principles whose foundation is laid so deep in the nature of things that ordinary minds finding them incapable of further analysis take them for granted as fundamental assumptions. He need not be an adept in the technical machinery of knowledge. As too much study blinds the eyesight, too much learning blunts the insight. The superlative man is always simple, straightforward and easily understood. He who sees clearly, speaks clearly. The Critique of Pure Reason is not more profound than the Sermon on the Mount because it is more recondite. He who has a great message for the world can always deliver it in plain terms such that the people may hear it understandingly if not always gladly.

Abraham Lincoln was a genius of the first order. He dwelt on the "radiant summit." He had not so much a message to deliver as a mission to perform. And yet, without learning, he could portray his meaning in such clear and lucid language, that the critics of elegant speech were constrained to say: "Few men ever spoke as this man speaks."

He saw the whole equation while others were engrossed in a single factor. He had faith where others wavered; he

had knowledge where others had faith. He realized the substance of things which others hoped for; he had abundant evidence of things which others could not see. He more clearly than any other man of his day comprehended the axiom that the whole is greater than any of its parts. "Let us preserve our cherished institution," said the South. "Let us free the slave," said Garrison. "Let us make the North and West free soil," said Seward. But Lincoln said: "Let us save the union!"

He was more patient than the rest, because he had a greater vision. He was merry when others seemed sad; when others were frivolous, he was sober.

Loyalty and reverence are the chief traits of genius. Lincoln was loyal and reverent. Loyalty to principle and loyalty to loyalty form the key-note of a new ethical doctrine recently proclaimed by Professor Royce of Harvard University. Lincoln had lived this doctrine long before Royce wrote it. His chief mission was to preserve the union and to reinterpret its beneficence to mankind. There was no other wise enough and sane enough to do the work he did. He was chiefest among thirty millions.

The preservation of the union was the chief contribution to human progress made during the nineteenth century. Who can depict the result had the union been destroyed? Henry Clay, the great pacifier, rendered the national cause a service not yet adequately appreciated by delaying the conflict until the union sentiment had gained sufficient stubbornness and strength to withstand the inevitable shock. Had the struggle been precipitated even a decade earlier, the balance of chances would have been on the side of dissolution. The national spirit of union and the moral issue of human slavery must be focussed at the same point. Garrison and Phillips and John Brown must arouse the moral consciousness of the nation. The Free Soil Party must give this sentiment a political backing. "Liberty and Union" must gather about itself a deeper meaning than its eloquent author ever imputed to that famous phrase. In the fullness of time, at the psychological moment, Abraham Lincoln appeared upon the stage. The man and the hour had arrived. "If thy right eye offend thee, pluck it out and cast it from thee: it is better that thine eye should perish than that thy whole body should be cast into hell." The chief object of social, as of physical surgery, is to save the body. The hasty surgeon delights to show his skill and is eager to operate for every irritating symptom. What cares he if the patient dies since the operation was successful. "Free the slaves, free the slaves," insisted Sumner and Stevens and Wilson, voicing the sentiment of the great anti-slavery forces back of them. So loud and so persistent was this demand that Lincoln would have lost his patience had it not been inexhaustible. The reformers said, "You must do it because it is right;" the politicians said, "You must do it because it is expedient." And yet the great Lincoln waited, till the freeing of the slaves, though inherently an act of justice, would best innure to the preservation of the union, which was the chief burden of his heart. It was not because of vacillation or indecision of character or of indifference to the claims of human freedom that he acted thus, but because he fully understood the relation of parts to the whole. He had the steadiness and poise of knowledge. He knew and knew that he knew. He was not swerved from the illumined tenor of his way by importunity of friend or denunciation of foe. Finally, at the calculated crisis of af-

fairs, the proclamation was issued, merely as an incident of a larger policy. This document was the greatest charter of human liberty ever penned by the hand of man. This single concrete achievement serves beyond all others to fix his place in temple of fame. It loses nothing of moral grandeur because of its subordinate purpose. The subsequent amendments to the Constitution flowed from it as corollaries from the leading proposition.

Although less fervent in his mode of advocacy than the more ardent reformers, he was nevertheless intensely devoted to the principles of liberty.

He was too large to be a special pleader, even for so worthy, and at the time so popular a cause as the freedom of the slave.

Lincoln saved the union and abolished slavery from its borders. Herein consists his undying fame. He was cut short in the midst of his great powers. By some inscrutable economy of Providence, the superlative among men are apt to end in a tragedy. Who can calculate the "far off interest of tears?" Had Lincoln lived, asks the idle speculator, would he have risen to the level of the exigencies growing out of the great conflict? Why need we venture a reply? We know what he did, and that is enough.

THE GREAT EMANCIPATOR

By Mrs. Etta M. T. Cottin, Cotton Valley, Ala.

NO one can read the act of Emancipation by President Lincoln without joy and patriotic pride. That act not only opened the door of hope to the black people of this country but to all slaves in the world. It did more; it awakened the conscience of the Christian world. Men everywhere saw slavery in a new light. They began to feel that there is significance in the brotherhood of man and the fatherhood of God.

President Lincoln through much travail gave the answer to the faithful prayers which for centuries the untutored Negroes and Christian philanthropists had sent to the throne of God. Is it not wonderful that the Great Ruler of the destinies of nations should have chosen such an agent for a deed so unprecedented? Abraham Lincoln it is said "floated into the White House on a Mississippi flat-boat." His humble origin reminds me very much of the birth of Christ. His emancipation act was the redemption of a people.

MRS. E. M. T. COTTIN

Mrs. Etta M. T. Cottin, Principal of the Cotton Valley School, Fort Davis, Ala., was born in Athens, Ga., educated at the Howard High School in Columbia, taught mathematics in the Georgia State College, and was a teacher in Beach Institute, Savannah, Ga. As principal of the Cotton Valley School, Mrs. Cottin has raised the money to purchase a little farm for the school, and has succeeded in getting the people of the vicinity to purchase nearly two hundred acres of land adjoining the school property for their farms and homes.

Said he, "And upon this act, sincerely believed to be an act of justice, war-

ranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God."

To celebrate the hundredth anniversary of the birth of such a man is most appropriate. It may be that this great man did not realize in his early experience that God was raising him up for just such a purpose. His was the nation's sacrifice, and ours the priceless gain. "He gave himself for us." It was fitting that the American Missionary Association should, in this year 1908, hold its annual meeting in the State of Illinois at Galesburg, for it was in that State and in that city his famous debate with Judge Douglas was held. Mr. Lincoln made it plain then that he hated slavery with a perfect hatred, and that the Negro was included in the Declaration of Independence, and had a right to "life, liberty and the pursuit of happiness," and that this nation could not long remain "half slave and half free." As I stood recently and looked at the place where Judge Douglas and Mr. Lincoln debated, one for and the other against slavery, I thanked God that right prevailed. Frederick Douglas in his account of the reception of the Emancipation Proclamation by the colored people in Faneuil Hall, Boston, gives this touching and picturesque account of it: "We were waiting and listening as for a bolt from the sky, which should rend the fetters of four millions of slaves, we were watching as it were by the dim light of the stars for the dawn of a new day; we were longing for the answer of the agonizing prayers of centuries. Remembering those in bonds, as bound with them, we wanted to join in the shout for freedom, and in the anthem of the redeemed. Eight, nine, ten o'clock came and went, and still no word. A visible shadow seemed falling on the expectant throng, which the confident utterances of the speakers sought in vain to dispel. At last, when patience was well-nigh exhausted, and suspense was becoming agony, a man with hasty step advanced through the crowd, and with a face fairly illumined with the news he bore, exclaimed in tones that thrilled all hearts, 'It is coming. It is on the wires.' The effect of this announcement was startling beyond description, and the scene was wild and grand. Joy and gladness exhausted all forms of expression, from shouts of praise to sobs and tears. My old friend Rue, a colored preacher, a man of wonderful vocal power, expressed the heartfelt emotion of the hour, when he led all voices in the anthem:

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed, His people are free."

Christ suffered and died for the redemption of the world. Lincoln's life brought the redemption of four million Negroes from the cruel bonds of slavery. Surely this was a part of God's great plan.

No one but the Negro can realize just the full meaning of Lincoln's proclamation. Who can doubt the wisdom as well as the justice of it when he marks the progress of the colored people on the one hundredth anniversary of the Emancipator's birthday?

Look at "the Emancipation Group" in Boston, and look at the work of the American Missionary Association and other schools throughout the South and the picture will delight any heart.

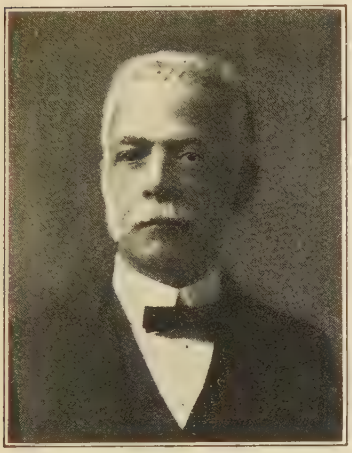
A distinguished writer summing up the progress of the colored people since the Emancipation, declares: "In every city of the United States may be found able, educated and successful colored

people, good business men and women not only, but educated doctors, musicians, attorneys, editors, teachers, clergymen and many scholars.

"We think of our condition in slavery and we see what the Emancipation Proclamation has done for us. Certainly we rejoice that Abraham Lincoln lived. Truly we join with the nation in doing honor to his achievements. We shall teach our children to love his name. On the walls of our homes, on the walls of our school-houses will ever hang the picture of the Great Emancipator."

ABRAHAM LINCOLN AND THE FRUITAGE OF HIS PROCLAMATION

By Hon. Archibald H. Grimke, Washington, D. C.



HON. ARCHIBALD H. GRIMKE

Hon. Archibald H. Grimke was born in Charleston, S. C. He is a graduate of Lincoln University and of the law department of Harvard University. He has served his country as United States Consul at Santo Domingo. He has been editor, and also special writer for influential papers, and as an author has written the life of William Lloyd Garrison, and the life of Charles Sumner. He is now in the practice of law.

FIVE years before he signed the Emancipation Proclamation, Abraham Lincoln had made the memorable declaration that a house divided against itself cannot stand; that the American nation could not endure half slave and half free, but that it would ultimately become either all slave or all free. He stood in 1858 not for the abolition of slavery, but for its restriction. The movement to make the republic all slave was at the time well under way on the part of the south. The counter movement on the part of the North to check this movement was well under way also. These counter movements were coming into frequent collisions, the one with the other, and the sound of strife was filling the land with growing discord and hate between the two halves of the Union. The right to hunt fugitive slaves in any part of the free States had become a law. The old slave line of thirty-six degrees, thirty minutes had disappeared from the map and Kansas had become a battle ground where freedom and slavery were grappling for mastery. Yes, it was becoming clear enough in the light of the fierce struggle which was in progress in 1858, that a house divided against itself could not stand; that the nation could not endure half slave and half free, for the slave half was fighting desperately to make it all slave and the free half was fighting desperately likewise to keep itself free, to overcome the rising slave tide which was flowing from the South with increasing volume and violence. Such was the situation in 1860.

All that the Republican Party in that year hoped to achieve by the election of Abraham Lincoln was restriction, not the extinction of slavery. There was to be no more slave soil and no more

SCHOOL OF RELIGION

slave states. Where slavery was at the time, established by law, there it was to be respected by the North, by the rest of the nation. But within those limits it was to be strictly confined; within those limits it was to be forever walled in upon itself and isolated from the rest of the nation. Not another inch of the national domain was to be conceded to it. All its claims and clamor in respect to the same, to the contrary notwithstanding. This was the supreme issue between the sections in the Presidential election of 1860. The slave half of the union asserted its equal right with the free half under the Constitution to settle upon this land, and this the free half met with denial and resistance at the polls.

With the triumph of the North at the polls, and of its policy of slavery restriction, the South seceded from the old union with its dual and mutually invasive labor systems and established a new union, founded on a single labor system, namely, slavery, which was declared to be its chief corner stone. Mr. Lincoln was more than any other man of his time the embodiment of the feelings of his section. He was the incarnation of its reverence for the old union with its mutually conflictive industrial ideas and interests. His devotion to the Constitution with its slave clauses amounted almost to idolatry, and kept him hesitant and conservative in respect to the subject of slavery during the first two years of the War of the Rebellion. His task as President, as he understood it, was to save this old union, this old Constitution intact—to do so at any cost—with slavery, if that could be done, but without it, if necessary.

When at the end of two disastrous years of war he perceived that the preservation of this old union and Constitution depended on the destruction of slavery, he proclaimed freedom to the slaves. It was the psychologic moment not only in the progress of the war, but in the life of a race and of the nation also. For the Emancipation Proclamation not only broke the back of the rebellion and abolished chattel slavery in the States then in rebellion, but it was the initial act of reconstruction of the republic with its dual labor systems and of its conversion into a new union with a single system of free labor. It is the peculiar glory of this great man that he not only foresaw clearly that this old union could not endure half slave and half free, but that it was given to him in a terrible crisis of its existence to perform an act which was the first of a series of great acts which are to establish free labor as its chief corner stone.

The Emancipation Proclamation being an act of war and without universal application, had to be followed by the Thirteenth Amendment of the Constitution which abolished slavery and involuntary servitude in the republic forever. But when it was found by the free States that this great act of itself fell far short of the work of rendering the country wholly free, the new freed men were invested with citizenship. Still, the movement toward freedom seemed to lag, to stop short of the consummation of industrial unity, of the establishment for it of a single labor system, and so the Fourteenth Amendment was followed by the Fifteenth, which conferred suffrage on the blacks. Negro labor under the supreme law of the land could no longer be bought and sold or held in involuntary servitude. It is, in addition, invested on parchment with civil and political rights the same as white labor. To

equality of rights and to equality before the law, the blacks have become entitled, in theory at least. The actual condition of the blacks does not, however, yet agree with this theory of freedom, but quite the contrary. Much yet awaits to be done to make the republic free in law and in fact alike. But we have the law and that is of itself an immense achievement. Which is ultimately to prevail, the law or the fact, the law which is founded in right or the fact which is based on wrong? I believe that the law, the right, is to prevail to conquer and cover ultimately every square foot of the soil of the United States and abolish what is bad and unequal in our national life, in its industrial and political conditions, to the end that the union may not be divided by two antagonistic labor ideas and systems, but shall be established finally, both in law and in fact, on labor unity and freedom. It is the glory of Lincoln that he laid, as the chief cornerstone of our reconstructed union, free labor. His great act yet awaits the hands which shall lift into place in the new American edifice the splendid capstone of industrial and political equality and fair play for all men regardless of race, for all labor, whether white or black or brown.

LINCOLN THE FIRST AMERICAN

By Professor J. W. Work, Fisk University, Nashville, Tenn.

PROF. J. W. WORK

Mr. J. W. Work is a native of Nashville, Tenn. After graduation at Fisk University he was a post-graduate student at Harvard. He is professor of Latin and Modern History in Fisk University, and is well known as the leader of the Fisk Jubilee Singers.

STUDYING the life of Lincoln is like delving into a mine of exhaustless treasures. He was the first American concerning whom I learned, and from that day when my father presented him to my childish mind, his character has been a source of joyous wonder to me, as it has unfolded itself, continually exhibiting some new excellence. It seems that God had it in his mind to demonstrate the possibilities of human development by leading this child of the backwoods from depths, below which very few have experienced, to heights, beyond which not one has ascended. In spite of the most disheartening obstacles, Lincoln wrought out one of the strongest characters in all human history, the symmetry of which is as nearly perfect as finite mind could possibly conceive, for he was strikingly and almost equally powerful in mind, will and heart.

The admirable preciseness of his documents of State, his plain eloquence artistic in its persuasiveness, his genius in debate convincing in its power, gave conclusive evidence of a mental force and acumen possessed by few. In selecting his Cabinet he gave further evidence of penetration and discernment.

The strength of his will was being de-

veloped while he was striving to establish a home in the forests, while fighting and overcoming a withering poverty, struggling for very existence. It was being developed while walking miles and miles to borrow a book, while pulling fodder two days to pay for the book he damaged, and while under the most discouraging circumstances he was studying late at night, making his heroic fight for growth and improvement. It was through this same strength of will that against the vehement protests of his friends and campaign managers he pursued a course in his debate with Douglas which defeated himself for Congress. This end he foresaw, but he felt he was right, and so preferred to be defeated rather than to change his position. Later, when the awful problems of his administration came thick and fast he always followed the leadings of his conscience against all the world.

The noblest instance of this courage was exhibited when, after he was fully convinced that slavery was the real issue of the war of the 60's, and that it was his duty to accept the issue and wage the war upon it, he went straight to the root of the matter by seeking approval of God with a promise to free the slaves if the enemy should be turned back at Antietam. Up to this time he had been importuned to no purpose to follow the policy which he finally adopted, and which gave him the name, "The Great Emancipator."

When all eyes are turned upon a man, and his every act is scrutinized and criticised, when the fate of a nation hangs upon his decisions, he is truly brave who deliberately abandons as useless a policy which he has stoutly maintained before to be the only means of solving the difficult problems, and adopts a policy which at one time he has considered ruinous. This is what Lincoln did, for at first his policy was the Union must be preserved at all costs, even though slavery be not disturbed; but in some moment of illumination he saw reason for a change and his policy became, Slavery is wrong, it must be destroyed and we must trust the preservation of the Union to the Creator of nations. It required a mighty courage to make this change, but Lincoln possessed such courage.

The strength of his mind was wonderful; the strength of his will was sublime, the strength of his heart was divine. The love of his heart could embrace friend and foe alike. This great heart beat with patience toward his revilers; with forbearance for those who despised him; with pity for the slave toiling in tears; it was ever striving to beat in harmony with Heaven. "With malice toward none" expressed the regnant principle of his big heart, a likeness of the heart of Him who said, "Love your enemies," and whom Lincoln resembled in that he gave his life for his brethren.

Such was Lincoln the first American, a special benediction and guiding power to those dusky children freed through him who are now struggling to attain the full stature of Christian manhood made possible by his vicarious life.

MR. LINCOLN'S REAL ATTITUDE TOWARD THE NEGRO

By Professor J. M. Gandy, Ettrick, Va.

MR. LINCOLN possessed a very sympathetic nature. In few instances, however, did he allow his feelings to get the better of his judgment. In no case was this true where great principles were at stake and

PROF. J. M. GANDY

Mr. John M. Gandy, at the head of the "Virginia School of Correspondence," located at Ettrick, Va., is a native of Mississippi. He is also chairman of the "Negro School Improvement League of Virginia." A graduate of Fisk University, he was subsequently a post-graduate student at Illinois Wesleyan University and Columbia University Summer School. He has been a successful professor and teacher of advanced studies for twenty years.

far-reaching results were to follow. The great questions of his times teeming with sectional interests and pregnant with emotions he deliberated upon with the coolness and quietude of a philosopher, and with the breadth of view and disinterestedness that proved him to be a great statesman. Such questions blocked the straight path of reason of some other men both North and South, rendered accurate and unbiassed judgment impossible and fired them to thoughtless and rash acts. Like William Lloyd Garrison and John Brown he advocated the emancipation of the Negro, but unlike them his motives prompting to such an attitude ran out to the Negro, the Slaveholder and the Union. He was not a sentimentalist. That the slave was a black man and was regarded as an inferior type of the human family had little to do with his anti-slavery ideas and feelings. It was a conviction of his that all men should be free; and since the Negro is a man, he too should enjoy the blessings of freedom. To enslave him was in Mr. Lincoln's opinion a positive moral wrong, since it prevented the development of possibilities implanted by the Creator and turned his energies and efforts to the enjoyment and happiness of others; and since every man has a right to the enjoyment of the results of his own efforts, and to eat the bread earned by the sweat of his own face.

The preservation of the Union was of more vital concern to Mr. Lincoln than any other public question. He had neither right, he said, nor inclination to interfere with slavery where it then existed; but he did oppose its spread to the territories, more for the welfare of the Union than for the benefit of the slave. He was willing to free all the slaves, or to keep them in bondage; or to free a part and to keep the other part in bondage to save the Union. He loved the Union more than he did either white or black men. The pressure coming from the Abolitionists of the North to emancipate the slaves did not move him one whit from this attitude. Though he believed in gradual emancipation, "Military Necessity" furnished the motive that struck an immediate deathblow to slavery.

What should be done with the Negro after Emancipation? What place should he hold in the political and social life? These questions gave thoughtful men no little concern immediately following the close of the war, as they are sources of much discussion and unrest to-day. There have been nearly as many theories as participators in the discussion. The reason of many white men becomes unbalanced, their judgment blind when they discuss the Negro question. It is painful to see how far some can be led from right reasoning and logical con-

clusions when they have to pass upon the Negro. It is interesting in the light of this to know what Mr. Lincoln thought and felt regarding these questions. His first impulse was that all Negroes should be sent to Africa. He dismissed this idea, however, as impracticable on the ground that the financial condition of the country would not allow it; nor could the Negro withstand the ravages of the climate, want and destitution on the Liberian coast. He denied political and social equality to the Negro on the ground that the great physical differences between the races would never allow it. He did not appeal to reason and judgment to justify his denial, but turned to universal feeling which, he said, would never permit.

Mr. Lincoln was willing, however, to grant the rights designated in the Declaration of Independence; the right of life, liberty, and the pursuit of happiness. These natural rights involve in their significance amongst other things the "open door of opportunity" which President-elect Taft and President Roosevelt are anxious shall be granted to the Negro. Thus what Mr. Lincoln would grant to the Negro is much more valuable than what he would deny him. If these natural rights could be secured in their full significance and ideality, the Negro's hopes and aspirations would be realized. It is doubtful, however, whether these natural rights can ever be fully secured and guarded without the possession at the same time of political rights.

At the time when the Negro was held in disfavor, when he was ignorant and showed little promise of mental and moral capabilities and when Mr. Lincoln had political aspirations and had to exercise caution in what he said and did, it must have taken good courage and deep convictions to express ideas that were held in derision and contempt by the majority of white men.

TAFT'S ESTIMATE OF LINCOLN

William Howard Taft, speaking on "Lincoln," October 7th, on the Knox College Campus, in Galesburg, at the exact spot where Lincoln and Douglas engaged in debate fifty years ago, said: "Certain it is that we have never had a man in public life whose sense of duty was stronger, whose bearing toward those with whom he came in contact, whether his friends or political opponents, was characterized by a greater sense of fairness than Abraham Lincoln. We have never had a man in public life who took upon himself uncomplainingly the woes of the nation and suffered in his soul from the weight of them as he did. We have never had a man in our history who had such a mixture of far-sightedness, of understanding of the people, of common sense, of high sense of duty, of power of inexorable logic and of confidence in the goodness of God, in working out a righteous result as this great product of the soil of Kentucky and Illinois."

THE ONE HUNDREDTH BIRTH YEAR OF

ABRAHAM LINCOLN

Lincoln Memorial Offering

TO THE

AMERICAN MISSIONARY ASSOCIATION

To Complete the Work which Abraham Lincoln began.

Lincoln Memorial Sunday, February 7, '09

To whom does it appeal? To all the patriotic young people of our denomination as they observe this Sunday.

To Grand Army Posts, Daughters of the Revolution and similar organizations.

To Individual Citizens it appeals in behalf of

CHRISTIAN PATRIOTISM.

REMEMBER THE A. M. A. ON LINCOLN SUNDAY FEBRUARY SEVENTH.

RECEIPTS FOR DECEMBER, 1908

THE DANIEL HAND EDUCATIONAL FUND
For Colored People

Income for December	$13,580.75
Previously acknowledged	11,148.50
	$24.729.25

CURRENT RECEIPTS

MAINE, $1,657.24

(Dons. $323.90, Legacies $1,333.34)

Alfred, L. M. Soc., *for Freight to Greenwood, S. C.* 1 59
Auburn, High St. Ch..... 5 00
Bangor, North Ch. C. E... 3 00
Benton Falls, Ch..... 4 50
Calais, S. S. Class, *for S. A., Marion, Ala.* 6 00
Cherryfield, S. S., Pkge. Goods, *for Saluda, N. C.*
Deer Isle, First Ch..... 3 53
East Bangor, Ch..... 3 00
East Machias, Mission Study Class, *for S. A., Saluda, N. C.* 5 00
Eastport, Ch..... 3 00
Falmouth, Second Ch..... 15 95
Freeport, C. E. Soc., *for Blanche Kellogg Inst., Santurce, Porto Rico*... 12 50
Gorham, Ch..... 35 55
Gray, Ch..... 3 00
Island Falls, Whittier C. E.. 10 00
Lyman, Ch..... 6 50
Machias, Centre St. Ch.... 8 56
Machiasport, Ch..... 2 00
North Bridgton, Ch..... 5 00
Portland, Second Parish Ch. 49 45
State St. Ch. M. Band, *for Greenwood, S. C.*.....
Saco, First Parish Ch..... 30 75
South Berwick, Miss Jane Sewall 25 00
South Bridgton, Ch..... 1 90
South Gardiner, Ch..... 5 00
South Paris, First Ch..... 10 00
Standish, Woman's Miss'y Soc. 2 00
Steuben, Ch..... 3 50
Waterville, First Ch..... 47 12

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas.
Cumberland Centre.. 15 50 15 50

LEGACIES

Bangor, Benj. B. Thatcher.. 333 33
South Berwick, John H. Plumer 333 34
Thomaston, Edward P. George 666 67

NEW HAMPSHIRE, $1,200.61

(Dons. $782.36, Legacies $418.25)

Alstead, Ch..... 4 50
Bennington, Ch..... 6 50
Claremont, Ch..... 32 00
Concord, South Ch..... 189 28
Cornish, Ch..... 2 00
East Derry, First Ch..... 5 00
Epping, Ch..... 4 89
Gilmanton, Centre Ch..... 4 00
Greenville, Ch..... 10 50
Guild, Jr. C. E., *for S. A., Marion, Ala.* 3 00
Hampstead, C. E..... 5 83
Hanover, "Church of Christ at Dartmouth College" 125 00
Henniker, Ch..... 20 00
Hillsboro Centre, Ch..... 1 00
Hudson, Ch..... 2 00
Keene, First S. S..... 100 00
(50.00 of which *for Marion, Ala.*, and 50.00 *for Saluda, N. C.*)
Laconia, Ch..... 93 33
Lancaster, Mrs. Clara E. Howe, Bbl. Goods, *for Evarts, Ky.*
Lebanon, H. L. Hanson, Two Bbls. Goods, *for Saluda, N. C.*
Lisbon, L. M. Soc., Bbl. Goods, *for Saluda, N. C.*
Manchester, First S. S.... 15 82
South Main St. Ch..... 10 00
Merrimack, First Ch., C. E. 5 00
Newfields, Ch..... 1 63
North Conway, C. E..... 6 53
Penacook, Ch..... 11 05
Mrs. S. E. A. Sanders, *for S. A., Marion, Ala.*... 5 00
Peterboro, Mayflower Mission Circle 10 00
Pittsfield, Ch..... 21 75
Raymond, Ch..... 12 00
Salem, Ch..... 2 50
Salisbury, Ch..... 3 00
Sanbornton, Ch..... 15 25
Stratham, Ch..... 10 00
Surrey, Ch..... 2 00
Swanzey, Ch..... 5 00
Jr. C. E., *for Indian Missions* 2 00
Temple, S. S..... 5 00
Webster, L. M. Soc., Box Goods, *for Greenwood, S. C.*

THE NEW HAMPSHIRE FEMALE CENT. INSTITUTION AND HOME MISSIONARY UNION, Miss Annie A. McFarland, Treas.
Guild, Jr. C. E., *for S. A., Fisk U.*... 5 00
Newport, "Newport Workers," *for S. A., Fisk U*... 25 00
30 00

LEGACIES

Boscawen, Helen E. Palmer. 158 33
Concord, Frank Coffin, by John H. Greeley, Exec., 477.50 (Reserve Legacy, 318.34) 159 16
Cornish, Sarah W. Westgate 11 82
Hanover, Susan A. Brown.. 41 10
Keene, Emily S. Robinson.. 19 79
Milford, Abel C. Crosby... 8 59
Christiana Moore 19 46

VERMONT, $358.16

(Dons. $333.85, Legacies $24.31)

Browington & Barton Landing, Ch..... 14 65
Dorset, S. S..... 5 00
East Braintree and West Brookfield, Chs. 10 00
East Hardwick, Ch..... 11 00
East Hardwick, S. S., *for American Highlanders*.. 8 22
Enosburg, S. S..... 4 14
Fair Haven, First Ch..... 5 00
Greensboro, Ch..... 9 00
Jamaica, Ch..... 4 00
Northfield, Ch..... 18 32
Lyndonville, Ch..... 25 36
McIndoe, Ch..... 7 15
Middlebury, Ch..... 30 67
Weybridge Ch..... 3 40
Middletown Springs, Ch.... 10 00
Morrisville, First Ch..... 8 20
Post Mills, Ch..... 3 19
Mrs. C. E. Douglass, *for Freight to Grand View, Tenn.* 1 25
Randolph, Bethany Ch..... 33 04
Royalton, Ch..... 5 00
Rutland, Ch..... 40 00
St. Johnsbury, South Ch... 25 00
Salisbury, Ch..... 10 00
Stowe, Ch..... 5 76
Sudbury, Ch..... 11 07
Swanton, W. M. Soc., Box Goods, *for McIntosh, Ga.*, and Box Goods, *for Grand View, Tenn.*
Vergennes, S. S..... 5 00
Ladies' Soc., Bbl. Goods, *for Moorhead, Miss.*
Waterbury, Ch..... 15 43
—— "A Friend in Vermont" 5 00

LEGACY

Newport, Hannah P. Dickerman, by John Young, Exec., 72.93 (Reserve Legacy, 48.62) 24 31
(also Securities.)

MASSACHUSETTS, $9,271.48

(Dons. $5,813.49, Lega'c's $3,457.99)

Amesbury, Main St. S. S., *for Joppa, Ala.*..... 25 00
M. Perry Sargent..... 1 00
Amherst, North Ch..... 18 58
Andover, West Ch..... 22 53
Rev. C. C. Starbuck, *for S. A., Talladega Coll..* 2 00
"A Friend"..... 25 00
Arlington, Orthodox Cong. Ch. 43 69
Ashby, Ch..... 7 90
C. E., *for Pleasant Hill, Tenn.* 10 00
Attleboro, Second Ch..... 11 36
Auburndale, Ch..... 191 00
Becket, Ch..... 3 50
Boston, Park St. Ch..... 85 46
Union Ch..... 90 12
"A Friend" in Mt. Vernon Ch. 5 00
"A Friend" 200 00
Mrs. McClure, *for Marshallville, Ga.*..... 25 00
Allston, W. M. S., *for Cotton Valley, Ala.*... 5 00
Charlestown, Winthrop Ch. 3 60
Dorchester C. E. in Pilgrim Ch..... 5 00
Dorchester, Romsey Ch.. 4 06
Miss Lillian K. Osgood, *for S. A., Greenwood, S. C.* 1 00
Roxbury, Highland Ch., Extra Cent a Day Band 5 00
Boxford, First Ch..... 40 16
Braintree, First Ch..... 1 50
"A Friend" in First Ch.. 100 00
Brockton, Porter Evan. Ch. 150 00
Wendell Ave. Ch..... 8 00
Brookfield, Ch..... 11 31

Brookline, Harvard Ch.... 302 57
Miss Dexter, *for Raven Fund, Marion, Ala.*... 15 00
Cambridge, Margaret Shepard Soc., in Shepard Ch., *for Candy for Marion, Ala.* 3 00
Campello, South Ch..... 155 00
Chester, Second Ch..... 4 00
Chesterfield, Ch..... 20 00
Chicopee, Third S. S..... 5 00
Chicopee Falls, Miss Mary H. Carter, *for Wilmington, N. C.*..... 10 00
Cliftondale, First Ch..... 17 00
Clinton, First Ch..... 20 00
Cohasset, Beechwood Ch... 8 10
Cummington, Village Ch... 15 70
Dalton, "A Friend," *for S. A., Straight U.*.... 50 00
Deerfield, Ch..... 6 00
Dover, Ch..... 4 33
Dudley, C. E. of First Ch., *for Blanche Kellogg Inst.* 5 00
Easthampton, Payson Ch... 50 00
(to const. Mrs. M. L. Jepson L. M.)
Home Miss'y Band, *for Wilmington, N. C.*.... 8 00
East Douglass, Second Ch.. 12 40
East Falmouth, Ch..... 4 00
East Walpole, Ch..... 12 00
Enfield, Ch..... 99 60
W. M. S., *for Cotton Valley, Ala.* 15 00
Fall River, Central Ch..... 261 60
Farley, Union Ch..... 4 00
Fitchburg, C. C. Ch..... 63 00
Rollstone Ch..... 115 00
Florence, Miss Myra L. Boynton, *for Tougaloo U.* 1 00
Framingham, Plymouth Ch.. 30 00
Gardner, First Ch..... 26 63
Georgetown, First Ch..... 7 79
Goshen, Ch..... 5 00
Grafton, Ch..... 5 00
Granville, First Ch..... 3 00
Greenfield, Second Ch..... 16 12
Groton, Union Ch..... 33 51
Hadley, First Ch..... 9 31
First S. S..... 5 00
Harvard, C. E..... 4 27
Hatfield, W. M. Soc., *for Cotton Valley, Ala.*... 10 00
Haverhill, West Ch..... 5 25
West S. S..... 9 00
Holden, Mrs. F. J. Knowlton, *for Cotton Valley, Ala.* 3 00
Holyoke, S. S., *for Grand View, Tenn.* 69 27
Second Ch..... 12 76
Huntington, First Ch., Woman's Aid Soc., *for Freight to Cappahosic, Va.* 2 00
Indian Orchard, Evangelical Ch. 7 86
Kingston, Mayflower Ch.... 6 00
Lawrence, Lawrence St. Ch. 66 01
Lee, S. S., *for "Holmes Memorial Fund," Charleston, S. C.*..... 40 00
Lenox, Ch..... 19 00
Leverett, First Ch..... 11 00
Leominster, Orthodox Ch... 5 00
Lincoln, Miss Bemis, *for Marshallville, Ga.*..... 5 00
Mrs. Trask, *for Marshallville, Ga.* 5 00
Lowell, First Trin. Ch.... 28 52
High St S. S..... 10 41
Lynn, North Ch..... 1 00
Lynnfield Centre, Ch..... 9 00
Malden, First Ch..... 92 31
Mansfield, Ch..... 16 34
Marion, Ch..... 10 00
Methuen, First Parish Ch.. 14 50
Middleton, Ch..... 6 60
Milton, Rev. A. D. Smith.. 1 00
Monson, Ch..... 109 04
Montague, Ch..... 21 50
Neponset, Trinity Ch..... 11 00
Newburyport, North Ch.... 12 75
Newton, Eliot Ch..... 82 00
Second Ch..... 128 04
Newtonville, Central Ch.... 109 72
North Adams, Ch..... 85 40
Northampton, "A"..... 300 00
North Attleboro, Oldtown Ch. 4 00
Northboro, Ch..... 13 51
S. S. 1 40
North Brookfield, First Ch.. 60 00
(to const. Albert B. R. Prouty and Herbert W. Bemis L. M.'s.)
North Hadley, Second Ch.. 11 93
North Rochester, Ch..... 2 86
Orleans, Ch..... 12 00
Oxford, C. E., *for Wilmington, N. C.*..... 4 00
Palmer, Second Ch..... 12 20
L. H. Gager, *for S. A., Talladega Coll.*..... 100 00
Peabody, West Ch..... 2 00
Pepperell, Ch..... 35 25
Pittsfield, First Ch. of Christ 91 25
Mary E. Sears..... 2 00
Plympton, Ch..... 7 00
Rehoboth, Ch..... 6 06
Rockport, Pigeon Cove Ch.. 5 00
Salem, Miss Julia Pratt, *for Repairs, Foy Cottage, Talladega Coll.* 5 00
Saugus, First Ch..... 4 10
Sharon, Ch..... 25 55
S. S. 10 00
Shelburne, First Ch..... 39 32
(to const. Rev. A. McD. Paterson L. M.)
Shelburne Falls, Ch..... 78 00
Shirley, Ch..... 5 00
Somerville, Prospect Hill, C. E., *for Marshallville, Ga.* 4 00
Southampton, Ch..... 21 71
S. S. 10 80
South Braintree, Ch..... 21 00
South Egremont, Ch..... 7 85
South Framingham, Grace Ch. 36 26
South Hadley Falls, Ch.... 9 38
"G" 75 00
South Natick, Ch..... 5 25
South Sudbury, Memorial Ch. 14 11
South Weymouth, Union Ch. C. E., *for S. A., Straight U.* 10 00
Springfield, Hope Ch., W. M. Soc., *for Scholarship at Wilmington, N. C.*.... 8 00
Memorial Ch. 6 90
Dr. C. S. Hurlbutt, *for S. A., Grand View, Tenn.* 10 00
Dr. Robt. F. Ehni..... 50 00
Stoneham, C. E..... 10 00
Sutton, Ch..... 8 66
Swampscott, L. M. S., *for Marshallville, Ga.* 16 50
Three Rivers, R. C. Newell, *for Demorest, Ga.*..... 100 00
Townsend, Ch..... 8 76
Truro, Ch..... 8 50
Uxbridge, First Evan. Ch.. 22 76
Walpole, Second Ch..... 7 50
Waltham, First Ch..... 24 82
L. B. Soc., *for Wilmington, N. C.*..... 8 00
Warren, Ch..... 77 43
W. M. S., First Ch., *for Cotton Valley, Ala.*.... 10 00
C. E., *for Wilmington, N. C.* 4 00
Watertown, "A Friend"... 5 00
Wellesley, Miss Eudora Peck, *for Demorest, Ga.*..... 1 00
Wellesley Hills, First Ch.. 40 23
Wendell, Ch..... 1 40
Westboro, Evan. Ch., Benevolent Soc., *for Saluda, N. C.* 25 00
Ladies' Benevolent Soc., Box Goods, *for Saluda, N. C.*
West Boylston, Ch..... 22 04
West Brookfield, Ch..... 6 65
West Newbury, First Ch. Aux., *for Work in Porto Rico* 5 00
Westport, Pacific Union Ch. 7 50
West Somerville, Ch..... 5 00
West Springfield, First Ch.. 16 00
First Ch. C. E..... 10 00
First Ch. Sunshine M. B., *for Cotton Valley, Ala.* 5 00
West Tisbury, Ch..... 5 73
Wilmington, Ch..... 16 00
Winohendon, North Ch.... 23 96
Woburn, Montvale Ch..... 3 30
Wollaston, L. B. Soc., *for Cotton Valley, Ala.*... 10 00
Wollaston, Mission Study Class, *for Room at Grand View, Tenn.*... 25 00
Worcester, Adams Square Ch. 5 00
Piedmont Ch. 6 00
Plymouth Ch..... 40 42
Union Ch..... 23 62
C. E. Hunt..... 15 00
Yarmouth, Ch..... 5 00

Woman's Home Miss'y Association of Mass. and R. I., Miss Lizzie D. White, Treas.
Brockton, First Ch. S. S., through Woman's Aux... 29 79 *for S. A., Saluda Seminary, N. C.* (12.50 of which from Mrs. R. P. Kelley's S. S. Class.)
Jamaica Plain, Central, *Woman's Aux. for Purchase of Land at Cotton Valley School* 20 00
Newton, Eliot Ch. Aux., *for Land at Cotton Valley, Ala.* 41 25
W. H. M. A.....400 00
(390.00 of which *for Salaries and* 10.00 *for Chinese.*)
——— 491 04

Legacies
Arlington, Maria E. Ames.. 88 34
Ayer, Abbie G. Stevens.... 157 44
Boston, Eunice Bartlett.... 10 00
Ellis Houghton 79 41
Elizabeth C. Parkhurst... 20 00
Elizabeth C. White..... 172 25
Brookline, Mrs. Rebecca B. Stetson 3 33
East Charlemont, Lyman Whiting 354 27
Enfield, J. B. Woods, by Robt. M. Woods, Trustee, 80.00 (Reserve Legacy, 53.34)..... 26 66
Fitchburg, Harriet T. Burnap 316 67
Gloucester, Joseph O. Proctor 166 67
Greenfield, Roswell W. Cook. 38 17
Holliston, Mary F. Wright. 25 00
Ipswich, Wm. M. Conant.. 33 33
Lowell, Mary E. Tyler..., 316 67
Milford, Emily Albee..... 66 67
North Amherst, E. E. Fisher 66 67
Northampton, Mrs. M. A. Parsons 33 33
Northboro, Charlotte Louise Goodnow, 1,000.00 and Interest, 20.00=1,020.00, less Tax, 50.00, 970.00 (Reserve Legacy, 646.66) 323 34
Northfield, Lydia A. Morse 1,126 44
Haverhill, Lucy A. Morrill.. 33 33

RHODE ISLAND, $162.21

Barrington, Ch..... 6 00
Central Falls, Ch..... 15 37
Kingston, Ch..... 40 00
Rumford, Ch..... 20 00
Newport, Union Ch..... 2 00
United Ch..... 34 64
Pawtucket, Mrs. L. B. Goff, *for Fire Loss, Talladega Coll.* 20 00
Providence, Pilgrim Ch.... 9 20
Mrs. G. A. Copeland, *for Marshallville, Ga.* 15 00

CONNECTICUT, $5,618.47

(Dons. $2,915.35, Leg'c's $2,703.12)

Ansonia, Ch..... 37 97
Mrs. Claressa Schueller, *for S. A., Mobile, Ala.* 10 00
Berlin, Second Ch..... 20 00
Bethlehem, Ch..... 16 43
S. S. 8 15
Black Rock, Ch..... 23 00
C. E., *for American Highlanders* 5 00
Bolton, Ch..... 2 00
Branford, C. E..... 9 75
Bridgeport, South S. S.... 35 00
Bristol, Ch..... 155 50
Broad Brook, Ch..... 8 59
Burlington, Ch..... 4 00
Chester, Ch..... 8 84
Clinton, First Ch. of Christ. (2.80 of which *for Grand View, Tenn.*) 25 52
Colchester, First Ch..... 25 50
Mrs. A. L. Stebbins, *for S. A., Talladega Coll..* 5 00
Collinsville, Ch..... 30 00
Columbia, Ch..... 14 95
Cornwall, Second Ch..... 22 50
Coventry, First Ch..... 20 11
Cromwell, "A Friend"..... 1 00
Dayville, C. E..... 3 60
Deep River, Jane E. Marvin. 2 00
Derby, First Ch..... 15 09
East Hartford, First Ch... 7 65
East Haven, L. M. Soc., *for S. A., Talladega Coll...* 25 00
East Norwalk, Swedish Bethlehem Ch..... 1 35
Ellington, C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico* 5 00
Gilead, Ch..... 11 00
Glastonbury, First Ch. of Christ 73 75
Granby, South Ch..... 8 00
Greenwich, "A Friend"..... 40 00
Guilford, First Ch..... 50 00
Haddam, Ch..... 10 00
Hadlyme, Ch..... 13 49
Hartford, Fourth S. S.... 13 35
Second Ch. of Christ.... 100 00
Park Ch., Ladies' H. M. Soc., Goods, *for Beach Inst., Savannah, Ga.*
Miss Lathrop, Mother and Sister, *for Marshallville, Ga.* 40 00
Hebron, First Ch., C. E., *for Grand View, Tenn.*.... 10 00
Kent, First Ch..... 8 94
First Ch., S. S., *for Am. Highlanders* 10 00
Litchfield, S. S., Home Dept., *for Piedmont Coll.*.... 15 00
Meriden, Centre Ch..... 20 00
First Ch. 15 77
"Friend in First Ch."..... 10 00
Middlebury, Ch..... 17 62
Middlefield, Ch..... 15 32
Middletown, South Ch..... 96 02
Milford, First S. S..... 11 75
Plymouth Ch. 20 76
Morris, Ch..... 13 00
Old Lyme, First Ch. S. S. and L. B. Soc., Box and Bbl. Goods, *for Blowing Rock, N. C.*
"A Friend" 200 00
(50.00 of which *for Alaska Mission and 50.00 for Work in the Hawaiian Islands.*)
Old Saybrook, Ch..... 8 31
New Britain, South Ch.... 180 87
Stanley Mem. Ch..... 4 12
Misses M. H. and S. P. Rogers 25 00
New Canaan, W. M. S., Bbl. Goods, *for Fessenden, Fla.*
New Haven, Davenport Ch.. 20 65
Dwight Place, Ch..... 65 59
Newington, Ch..... 57 87
North Cornwall, L. B. S., Two Bbls. Goods, *for Marion, Ala.*
North Greenwich, Ch..... 25 26
North Guilford, Ch..... 20 00
North Haven, Ch..... 55 26
Norwalk, First Ch..... 68 12
George I. Buxton..... 25 00
Mr. and Mrs. A. V. Heath, Bbl. Goods, *for Saluda, N. C.*
Norwich, Broadway Ch., add'l 5 00
Oakville, Union Ch..... 5 62
Plainville, S. S..... 20 00
Plantsville, Ch..... 23 16
Plymouth, Ch..... 10 00
Prospect, Ch..... 3 42
Putnam, S. S., *for Marion, Ala.* 10 00
Second Ch., H. S. Corbin's S. S. Class, *for S. A., Marion, Ala....* 5 00
L. M. S., *for Raven Fund, Marion, Ala.* 3 25
Ridgebury, Ch..... 4 00
Rockville, Union Ch., Bible Class of Primary S. S., *for S. A., Marion, Ala..* 8 00
Mrs. Hondlow's S. S. Class, *for S. A., Marion, Ala.* 5 00
Sangatuck, Ch..... 4 65
Sound Beach, First Ch..... 15 00
South Norwalk, First Ch... 40 92
South Windsor, First Ch... 10 06
Stonington, First Ch..... 30 00
Stratford, Ch..... 26 66
Suffield, First Ch..... 41 55
(of which 26.15 balance to const. MRS. D. R. KENNEDY L. M.)
Talcottville, Ch..... 116 16
S. S. 15 00
Tolland, Primary S. S. Class, *for S. A., Marion, Ala.* 2 00
Waterbury, Second Ch., Women's Benevolent Soc., *for Allen Normal School, Thomasville, Ga.* 25 00
Waterbury, Charlotte B. Hill, *for Wilmington, N. C..* 8 00
Mary L. Mitchell, *for Fire Loss, Talladega Coll....* 200 00
West Avon, Ch..... 4 50
Westbrook, Ch..... 15 30
Westchester, Ch..... 8 98
West Hartford, First Ch. of Christ 65 13
Winchester, Ch..... 12 25
Windsor Locks, Ch..... 133 12
West Haven, First Ch..... 2 30
WOMAN'S CONG'L HOME MISSIONARY UNION OF CONN., Mrs. J. B. Thomson, Treas.
Hartford, First Ch., Young Woman's Home Miss'y Club 100 00
(25.00 of which *for Grand View, Tenn.; 25.00 for Thomasville, Ga.; 25.00 for Santee, Neb.;* and 25.00 *for Chinese Women in San Francisco.*)
New Hartford, Ladies' Aid Society 8 00
——— 108 00

LEGACIES

Berlin, Harriet N. Wilcox.. 123 81
Bristol, Andrew Ingraham.. 136 16
Brooklyn, Henry T. Crosby. 200 00
Danielson, Rev. Luther H. Barber 350 00
Eastford, Thos. G. Huntington 1 67
E. S. Huntington..... 155 66
Groton, Mrs. B. N. Hurlbutt 647 48
Hartford, Daniel Phillips... 5 00
Rowayton, Wm. J. Craw, by Mrs. Josephine Craw, Executrix, 3,250.00 (Reserve Legacy, 2,166.66) 1,083 34

NEW YORK, $1,954.96

Albany, Mrs. L. Hale, in Memory of Lorenzo Hale, M.D. 20 00
A. N. Husted..... 10 00
Angola, Miss A. H. Ames.. 5 00
Antwerp, First Ch..... 6 95
Aquebogue, Ch..... 7 16
Barryville, "Willing Workers," Box Goods, *for King's Mountain, N. C.*
Bridgewater, "A Friend"... 9 50
Brooklyn, Flatbush Ch..... 35 30
Immanuel Ch..... 21 43
Lewis Ave. Ch..... 101 08
Lewis Ave. Evangel Mission Circle, Box Goods, *for Moorhead, Miss.*
South S. S..... 25 00
Tompkins Ave. Ch..... 500 00
Willoughby Ave. S. S. (Branch of Clinton Ave. Ch.) 4 64
Buffalo, First Ch..... 89 70
Canandaigua, L. M. S., Bbl. Goods, *for King's Mountain, N. C.*
Needlework Guild, Box Goods, *for King's Mountain, N. C.*
Clifton Springs, Mrs. Andrew Peirce 10 00
Cortland, H. E. Ranney.... 100 00
Fulton, C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico* 22 00
Gasport, Ch..... 2 08
Gloversville, Marion E. Johnson, *for Fire Loss, Talladega Coll.* 5 00
Homer, Ch..... 8 66
S. S. 19 00
Lebanon, A. Seymour..... 1 00
C. P. Day..... 50
A. S. Lindsay..... 50
Mt. Vernon, First Ch. W. M. Soc. 1 25
New York, Broadway Tabernacle, add'l..... 111 00
Bethany S. S..... 10 00
Christ Ch. 6 79
Pilgrim Ch..... 20 00
Ogdensburg, L. M. S., Two Bbls. Bedding, *for King's Mountain, N. C.*
Oxford, Ch..... 20 00
Ladies' Benevolent Soc., 2 Bbls. Goods, *for Moorhead, Miss.*
Philadelphia, W. M. S., Bbl. Goods, *for King's Mountain, N. C.*
Port Chester, First Ch..... 3 00
Pulaski, L. M. Soc., Bbl. and Box Goods, *for Saluda, N. C.*
Remsen, Peniel Ch..... 4 00
Rochester, South Ch..... 19 60
Rodman, Ch..... 10 46
Saratoga Springs, Minerva L. Rickard, *for Fire Loss, Talladega Coll...* 10 00
Saugerties, W. M. S., Two Bbls. Goods, *for King's Mountain, N. C.*
Sherburne, C. A. Fuller, *for Fire Loss, Talladega Coll.* 10 00

Dr. O. A. Gorton, *for Hospital, Talladega Coll.* and Box Goods, *for Talladega Coll.* 450 00
Smyrna, Miss'y Soc. 10 00
Syracuse, Mrs. B. F. Stevens, Bbl. Goods, *for Talladega Coll.*
Tarrytown, "A Friend," *for Industrial Dept., Cappahosie, Va.* 100 00
Warsaw, S. S. 10 00
Watertown, Ch. 4 11
West Groton, First Ch. 7 00
Westmoreland, S. S. 7 00
Willsboro, Ch. 7 25

WOMAN'S HOME MISS'Y UNION OF NEW YORK, Mrs. J. J. Pearsall, Treas.

Aquebogue, L. H. M. S., *for S. A., Atlanta Theological Seminary* 25 00
Brooklyn, Atlantic Ave. Chapel S. S., *for S. A., Marion, Ala.* 6 00
Park Ch. L. H. M. S., *for Scholarship, Fisk U.* 10 00
Parkville, S. S., Philathea Class, *for Fisk U.* 5 00
South Ch., Jr. M. Band, *for Santee, Neb.* 10 00
Homer, Aux. 35 00
New York, Broadway Tabernacle, Soc. W. W. 8 00
Manhattan S. S., *for Christmas Trees for Sunday Schools in Porto Rico* 10 00
Richmond Hill, W. M. Soc., *for King's Mountain, N. C.* 5 00
Warsaw, W. U. Loyal Volunteers, *for S. A., Grand View, Tenn.* 15 00
129 00

NEW JERSEY, $676.47

East Orange, First Ch., C. E., *for Ballard Normal School, Macon, Ga.* 8 00
Glen Ridge, Ch. 370 00
Lakewood, A. W. Kenney, *for Salary, in Porto Rico* 75 00
Newark, First Ch., Jube Mem. S. S. 14 10
Nutley, St. Paul's Cong. S. S. 15 00
St. Paul's Ch., C. E. Soc. 5 00
Upper Montclair, Christian Union Ch. 81 55
Mrs. C. G. Phillips, Bbl. Goods, *for Evarts, Ky.*
Verona, First Ch. 1 82
Westfield, Ch. of Christ. 106 00

WOMAN'S HOME MISS'Y UNION OF THE N. J. ASSOCIATION, Mrs. Willard E. Buell, Treas.

W. H. M. U., Three Bbls. Goods, *for Saluda, N. C.*

PENNSYLVANIA, $78.94

Braddock, First Ch. 8 44
Ebensburg, First Ch. 22 00
Greensburg, "A Friend," Roll Matting, *for King's Mountain, N. C.*
Harford, Ch. 7 50
Mt. Carmel, First Ch. 2 00
Philadelphia, Park Ch. 3 00
Mrs. Brown, *for Demorest, Ga.* 2 00

WOMAN'S HOME MISS'Y UNION OF PENNSYLVANIA, Mrs. D. Howells, Treas.

Kane, W. M. S., *for Fajardo, Porto Rico* 7 00
Scranton, W. M. S., *for Fajardo, Porto Rico* 27 00
34 00

OHIO, $832.64

Aurora, Ch. 6 00
Austinburg, Ch. 9 00
Bellevue, First Ch. 43 72
Lyme Ch. and S. S. 11 61
Chagrin Falls, Ch. 8 96
Chippewa Lake, Gaylord Thomson 24 00
Cincinnati, Columbia Ch. 25 00
Cleveland, First Ch. 35 42
Emanuel S. S. 4 00
Hough Ave. Ch. 35 26
Kinsman Road Ch. 15 00
Park Ch., C. E., *for S. A., Blanche Kellogg Inst., Santurce, Porto Rico* 5 00
Plymouth Ch. 44 46
"Friends," Three Boxes Goods, *for Saluda, N. C.*
Elyria, First S. S. 6 00
Mrs. W. V. Metcalf, *for Extension, Talladega Coll.* 50 00
Nettie P. Metcalf, *for Equipment, Talladega Coll.* 5 00
Glenville, Ch. 9 00
Greenwich, S. S., *for S. A., Black Mountain Acad., Evarts, Ky.* 17 00
Hudson, Ch. 31 73
Woman's Association 20 00
S. S. 6 25
Huntsburg, Mrs. M. J. Burr, Box and Bbl. Goods, *for Lexington, Ky.*
Kelley's Island, S. S. 1 59
Lexington, Ch. 5 00
Lock, Ch. 2 00
Lorain, First Ch. 19 75
Mansfield, First Ch. 76 84
Mt. Vernon, First Ch. 17 00
Newark, First S. S. 7 50
New London, Mrs. E. J. Crittenden, *for Fire Loss, Talladega Coll.* 1 00
North Columbus, Ch. 11 65
North Olmsted, Ch. 23 00
Oberlin, First Cong'l Ch., A. M. S., Bbl. Goods, *for Marion, Ala.*
Second Ch. 45 31
Peru, Mrs. Hattie Andrews, *for S. A., Talladega Coll.* 5 00
Ravenna, S. S. 5 97
Rootstown, Kingdom Extension Soc. of Cong. Ch. 5 40
Savannah, W. C. Gault, *for Fire Loss, Talladega Coll.* 5 00
Springfield, Lagonda Ave. C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico* 2 00
Toledo, Birmingham Ch. 3 00
Washington St. Ch. 7 22
Vermilion, Ch. 5 00
Wellington, First Ch. 30 00
West Park, Ch. 7 00
Weymouth, Ch. 1 00
Wilmington, Dr. E. Briggs, *for Joppa, Ala.* 1 50
—— "Friends," *for Saluda, N. C.* 2 75

WOMAN'S HOME MISS'Y UNION OF OHIO, Mrs. G. B. Brown, Treas.

Austinburg, W. M. S., *for S. A., Pleasant Hill, Tenn.* 2 00
Berlin Heights, W. M. S., *for S. A., Moorhead, Miss.* 5 00
C. E., *for Pleasant Hill, Tenn.* 5 00
Cleveland, East Madison C. E., *for S. A., Pleasant Hill, Tenn.* 25 00
Euclid W. A. 9 38
Y. L. 3 60
Puritan, W. M. S. 3 32
Columbus, North, W. M. S. 1 32
Cuyahoga Falls, Primary S. S. 80
East Cleveland, East W. A. 2 20
S. S., *for S. A., Pleasant Hill, Tenn.* 17 50
Elyria, First, W. A. 1 50
Fredericksburg, W. M. S. 85
Ch. 1 40
Mansfield, Mayflower W. M. 92
Marietta, Oak Grove, W. M. S. 3 55
Mt. Vernon, W. M. S. 2 30
North Monroeville, C. E. 95
Springfield, First C. E. 13 00
(5.00 of which *for Pleasant Hill, Tenn.*, and 8.00 *for S. A., Emerson Inst.*)
Toledo, Central W. M. S. 4 47
S. S. 10 00
Plymouth Prin. S. S., *for Moorhead, Miss.* 1 69
Washington St. W. M. S. 5 00
Unionville, Jr. C. E., *for S. A., Pleasant Hill, Tenn.* 2 00
Williamsfield, W. M. S. 6 00
128 75

INDIANA, $25.00

Kokomo, H. W. Vrooman, *for Fire Loss, Talladega Coll.* 25 00

ILLINOIS, $776.51

Aurora, New England Ch. 57 50
Canton, Ch. 40 35
Chicago, First Ch. 15 68
Grace Ch. 20 00
Leavitt St. Ch. 8 72
Madison Ave. S. S. 5 00
North Shore Ch. 60 00
Pilgrim Ch. 22 40
Summerdale, Ch. 9 30
Union Park Ch., add'l 1 00
Union Park S. S. 10 00
Warren Ave. Ch. 26 28
Washington Park Ch. 17 00
Evanston, First Ch., add'l 5 00
Galesburg, Mrs. Flora E. Avery, *for Fire Loss, Talladega Coll.* 10 00
Glen Ellyn, Ch., Two Bbls. Goods, *for Evarts, Ky.*
Hoopston, Rev. Dana Sherrill 10 00
Huntley, School Board, Ten Desks and Seats, *for Evarts, Ky.*
Illini Ch. 2 00
Lee Center, Ch. 4 50
S. S. 3 50
Lombard, First Ch. 12 25
Mendon, Ch. 31 40
Ottawa, Thomas D. Catlin, *for Demorest, Ga.* 10 00
Paxton, J. C. Anderson 5 00
Peoria, Plymouth Ch. 3 05

Pontiac, Rev. S. Penfield... 10 00
Quincy, First Ch..... 7 11
Rockford, Mrs. E. W. Chandler 2 00
Rockton, Ch..... 5 00
St. Charles, Ch., Bbl. Goods, *for Evarts, Ky.*
Seward, First Ch..... 2 50
Tiskilwa, Ch..... 10 00
Waukegan, Ch..... 4 60
Waverly, Ch..... 19 05
Wheaton, The Misses Ware, *for S. A., Black Mountain Acad., Evarts, Ky..* 1 00
Wilmette Ch. 11 09
Yorkville, Ch. 6 00

Woman's Home Miss'y Union of Illinois, Mrs. A. H. Standish, Treas.

Batavia, W. M. S... 5 00
Chicago, Evanston Ave. C. E., *for Room at Marion, Ala.* 10 00
Grace, W. M. S... 10 00
South, W. M. S.... 24 00
Union Park, W. M. S. 17 32
Union Park, Miss Spence 5 00
Dwight, Dorcas Soc., *for Marion and Moorhead* 1 00
Elgin, First, W. M. S., *for Sarah E. Bosworth Mem. for Scholarship Fisk U.* 50 00
S. S., *for S. A., Grand View, Tenn.* 4 00
Emington, W. M. S.. 5 00
Evanston, First W. M. S. 75 00
Gridley, W. M. S.. 3 50
Jacksonville, M. B., *for Marion and Moorhead* 80
Kewanee, M. B., *for Marion and Moorhead* 1 31
La Grange, C. E., *for Crow Agency, Mont.* 5 00
Loda, Jr. C. E., *for Marion and Moorhead* 30
Oak Park, First, W. M. S. 12 50
First, Y. L., *for Grand View, Tenn.* 25 00
First, S. S., *for Raven Fund, Marion, Ala.* 5 00
Third, W. M. S... 9 00
Plainfield, W. M. S.. 15 00
Ravenswood, Busy Builders, *for Marion, Ala.* 5 00
Rockford, Second, W. S. 1 00
Rollo, W. M. S..... 5 00
Tonica, Jr. C. E., *for Marion, Ala., and Moorhead, Miss..* 1 00
C. E. 5 00
Wyoming, W. M. S.. 7 50

308 23

MICHIGAN, $407.99

(Dons. $374.65, Legacies $33.34)

Adrian, Carl Turner, *for Joppa, Ala.* 1 00
Mr. and Mrs. H. F. Smith, *for Joppa, Ala.*..... 6 50
Alamo, Julius Hackley..... 40 00
Alba, Ch. 2 00
Allendale, Ch. 3 00
Benton Harbor, Ch..... 25 00
Covert, Ch. 7 00
Detroit, First Ch..... 57 32
Brewster Ch., L. M. S., *for S. A., Greenwood, S. C.* 2 00
North Ch. 15 00
Grand Rapids, Park Ch. Miss'y Soc., Bbl. Goods, *for Greenwood, S. C.*
Plymouth Ch. 10 00
Hart, W. M. S., Bbl. Goods, *for Greenwood, S. C.*
Hopkins, Second Ch..... 20 00
Howell, Mrs. S. E. A. Batcheler 2 00
Miss Sarah Julia Batcheler 1 00
Lansing, Pilgrim Ch..... 7 00
Plymouth Ch. 15 48
Ludington, Ch. 12 50
Mattawan, Ch. 2 38
S. S. 1 00
C. E. 1 50
Primary S. S., *for Raven Fund, Marion, Ala.*..... 5 00
Middleville, Ch. 2 10
Olivet, Ch..... 50 00
Petosky, A. J. Steele, *for Le Moyne Inst., Memphis, Tenn.* 36 12
also Books, Piano, Pictures, Book Cases, etc., *for Le Moyne Inst.*
Port Huron, Sturgis S. S.. 1 50
Saginaw, First Ch..... 20 00
Three Oaks, W. M. S., Bbl. Goods, *for Greenwood, S. C.*
Vanderbilt, Ch..... 16 25
Vermontville, First Ch..... 5 00
West Adrian, Ch..... 7 00

Legacy

Ann Arbor, C. L. Ford, by Bryant Walker, Adm'r, 100.00 (Reserve Legacy, 66.66) 33 34

IOWA, $592.19

Avoca, First Ch..... 11 83
Cass, Ch..... 5 50
Des Moines, Greenwood Ch., L. A. Soc., *for Fire Loss, Talladega Coll...* 10 00
Clara I. Miller, *for Chemical Equipment, Talladega Coll.* 11 25
J. G. Olmsted, *for Fire Loss, Talladega Coll....* 5 00
C. A. Rawson, *for Fire Loss, Talladega Coll...* 25 00
Dubuque, Mrs. S. J. Williams 5 00
Dunlap, First Ch..... 24 20
Eldora, Chas. McKeen Duren, *for S. A., Grand View, Tenn.*..... 53 00
McGregor, Ch..... 66 41
"Friends," Bbl. Goods, *for Savannah, Ga.*
Mason City, Geo. B. Frazier, *for Fire Loss, Talladega, Ala.* 10 00
Montour, Ch. 24 30
Newton, Ch. 27 80
Osage, "Friends," Bbl. Goods, *for Savannah, Ga.*
Rock Rapids, Chas. Shade, *for Fire Loss, Talladega, Ala.* 5 00
Ladies' Aid Soc., *for Fire Loss, Talladega Coll....* 10 00
Salem, Wm. H. Bliss and Friends, *for Fire Loss, Talladega Coll.*..... 7 00
Sioux City, First Ch., C. E. 10 00
Sioux Rapids, First S. S... 3 00
Strawberry Point, Ch..... 11 00

Woman's Home Miss'y Union of Iowa, Mrs. H. K. Edson, Treas.

Cedar Falls, W. M. S. 10 00
(8.00 of which *for Porto Rico.*)
Central City, W. M. S. 4 00
S. S., *for Pleasant Hill* 1 50
Charles City, W. M. S. 20 00
Clarion, W. M. S.... 10 00
Des Moines, North Park 10 45
Plymouth 8 50
Eagle Grove, W. M. S. 5 00
Eddyville, Juniors, *for S. A., Pleasant Hill* 2 00
Eldora, C. E., *for Pleasant Hill* 5 00
Grinnell, W. M. S... 7 00
(1.50 of which *for Porto Rico.*)
Grinnell, S. S., *for S. A., Santee, Neb.* 20 00
Mrs. Stock's S. S. Class, *for Pleasant Hill* 1 00
Hampton, W. M. S., *for Porto Rico..* 8 00
McGregor, W. M. S., *for Porto Rico..* 5 75
C. E., *for Pleasant Hill, Tenn.* 20 00
Mason, W. M. S., *for Porto Rico* 10 00
New Hampton, C. E., *for Pleasant Hill.* 1 25
Newton, W. M. S., *for S. A., Fisk U.* 25 00
Salem, C. E., *for Pleasant Hill....* 10 00
Silver Creek, W. M. S., *for Santee, Neb.* 2 88
Sloan, W. M. S., *for Pleasant Hill....* 11 31
Thompson, Ch..... 5 00
Traer, Ch..... 7 76
S. S. 3 50
(2.50 of which *for Beach Inst.,* and 1.00 *for Pleasant Hill.*)
Webster City, W. M. S., *for Porto Rico* 30 00
Whiting, W. M. S., *for Porto Rico..* 15 00
Wittemberg, W. M. S. 7 00

266 90

WISCONSIN, $547.86

Ashland, First Ch., W. M. Soc. 4 66
Beloit, First Ch..... 15 00
Mrs. T. P. Field, *for Strieby Hall, Tougaloo U.* 50 00
Burlington, Ch..... 24 25
Clinton, Ch..... 15 00
Delavan, Ch. 15 38
Evansville, Ch..... 34 60
Fond-du-lac, First Ch..... 11 90
Grand Rapids, Ch..... 18 71
Lake Mills, Ch..... 12 85
Madison, Pilgrim Ch..... 8 50
Menomonie, Mrs. John H. Knapp 50 00
Milwaukee, Grand Ave. Ch. 33 45
Pilgrim Ch. 30 00
(20.00 of which *for Fisk U.*)
Mukwonago, Ch..... 5 50
New Lisbon, Ch..... 3 00
New Richmond, First Ch.. 5 55
Oshkosh, Plymouth Ch..... 41 21
Port Washington, Ch., *for Scholarship, Fisk U....* 25 00
and *for S. A., Fisk U..* 7 00
Prescott, Ch..... 5 00
Rosendale, S. S..... 9 15
Ripon, Prof. J. F. Taintor.. 5 00
South Kaukauna, Ch..... 1 40
Wauwatosa, Ch..... 50 00
West Salem, Ch..... 14 35

Woman's Home Miss'y Union of Wisconsin, Mrs. E. F. Hansen, Treas.

Beloit, First, W. M. S. 1 00
Edgerton, W. M. S.. 5 00

Madison, First, W. M. S. 10 00
River Falls, S. S., *for Pleasant Hill, Tenn.* 20 00
Whitewater, Mrs. Albert Marshall.... 10 00
Unassigned 5 40
51 40

MINNESOTA, $428.69

Crookston, First Ch..... 10 06
Duluth, Plymouth Ch., L. M. S., Bbl. Goods, *for Moorhead, Miss.* 8 00
Hutchinson, Ch..... 8 00
Litchfield, Col. O. C. Bissell, *for Meridian, Miss.*..... 10 00
Mantorville, First Ch..... 2 00
Mazeppa, Mrs. O. D. Ford, *for Room in Dormitory Marion, Ala.* 10 00
Medford, Ch..... 5 00
Minneapolis, First Ch..... 75 00
Lyndale Ch. 16 50
Pilgrim Ch. 19 45
Plymouth Ch. 30 00
"Whatsoever Club," *for Industrial Dept., Savannah, Ga.* 10 00
Northfield, Ch..... 63 93
Ellen F. Marsh, *for S. A., Evarts, Ky.* 5 00
Owatonna, Ch..... 12 13
St. Paul, Plymouth Ch..... 33 09
Plymouth Ch., L. M. S., Bbl. Goods, *for Moorhead, Miss.*
Wadena, Ch..... 5 00

Woman's Home Miss'y Union of Minnesota, Mrs. A. D. Siehl, Treas.

Excelsior, S. S..... 2 00
Minneapolis, Forest Heights Aux.... 12 50
Lyndale Aux..... 2 00
S. S. 17 67
Plymouth Aux..... 34 00
Northfield, S. S..... 45 36
113 53
(of which 75.53 *for Moorhead, Miss.*, 8.00 *for Porto Rico*, 10.00 *for Santee, Neb.*, 10.00 *for Chinese and Japanese Work*, and 10.00 *for Piedmont Coll.*, and to const. Mrs. M. A. Smith, Mrs. R. P. Herrick, and Mrs. A. M. Burch L. Ms.)

MISSOURI, $51.36

Cameron, First Ch..... 15 00
Kidder, Ch..... 2 25
Martinsburg, Mary E. Morse. (2.00 of which *for Am. Highlanders*, and 2.00 *for Work among the Colored People in the South.*) 4 00
St. Louis, Fountain Park Ch. 18 11
Hyde Park Ch..... 2 00
Webster Groves, Old Orchard Ch..... 10 00

KANSAS, $158.22

Centralia, Ch..... 13 00
Great Bend, Ch., *for Room, Marion, Ala.*..... 23 46
S. S. 10 00
Humboldt, E. N. Ellison, Christmas Offering..... 7 50
Lincoln Memorial..... 10 00
Kansas City, Chelsea Ch.... 3 00
Pilgrim Ch. 1 00
Kinsley, First Ch..... 15 00
Leavenworth, First Ch..... 15 00
Manhattan, First S. S..... 8 76
Pauline, Ch..... 2 00
Seabrook, S. S..... 2 00
Tonganoxie, Ch..... 50
Wichita, Rev. S. S. Ricker. 2 50

Woman's Home Miss'y Union of Kansas, Miss Emma W. Wallace, Treas.

Centralia 5 33
Fairview 4 17
Kansas City, First... 10 00
Sebetha 12 00
Wakefield 10 00
Wichita, Fairmount.. 3 00
44 50

NEBRASKA, $316.64

Albion, Ch. 29 64
Aurora, First Ch..... 8 95
Crete, First Ch..... 45 00
Creighton, Ch..... 5 00
Fairmont, Ch..... 13 74
Friend, First Ch..... 10 00
Hastings, Ch..... 20 00
German Ch..... 6 00
Loomis, First Ch..... 4 00
Neligh, First Ch..... 17 50
Omaha, First Ch..... 113 25
Plymouth Ch..... 16 66
St. Mary's Ave., S. S., *for Santee, Neb.* 12 50
E. M. Fairfield..... 5 00
G. W. Noble..... 5 00
for Fire Loss, Talladega.
Scribner, Ch..... 4 40

NORTH DAKOTA, $21.87

Esmond, First Ch..... 3 00
Hesper, Ch..... 2 00
Kulm, German Ch..... 5 00
Sykeston, First Ch..... 5 00
S. S. 4 20

Woman's Home Miss'y Union of North Dakota, Mrs. E. H. Stickney, Treas.

Heaton, C. E. Soc.. 2 67 2 67

SOUTH DAKOTA, $43.80

Beresford, D. H. De Remer. 1 00
Chamberlain, Ch..... 3 00
Roseland, Ch..... 15 00
Scotland, German Ch..... 20 00
Tyndall, First Ch..... 4 80

IDAHO, $10.93

Pocatello, First, S. S..... 10 93

ARIZONA, $7.50

Prescott, First, S. S..... 7 50

OKLAHOMA, $3.78

Anadarko, St. Peter's Cong'l Ch. 1 00
Gage, Sunny Slope Ch..... 63
Medford, S. S..... 1 80
Paruna, Willow Creek S. S. 35

COLORADO, $239.24

Boulder, First Ch..... 39 00
Colorado Springs, First Ch. 137 91
Second Ch. 12 45
Cripple Creek, Ch..... 10 50
Eaton, Ch..... 8 45
Fort Collins, Ger. Evan. Ch. 10 00
Montrose, Ch..... 19 00
Paonia, Ch..... 1 93

CALIFORNIA, $2,648.91

(Dons. $2,582.25, Legacy $66.66)

Long Beach, First S. S.... 5 62
Loomis, Ch..... 3 10
Los Angeles, "A Friend" in First Cong. Ch., *for American Highlanders*.. 15 00
Pasadena, First Ch..... 3 70
San Diego, Rev. E. O. Tade. 5 00
San Francisco, Receipts of the Cal. Oriental Mission (see items below).2,547 73
Ventura, Ch..... 2 10
Legacy
Santa Barbara, Emily Beckwith, 200.00 (Reserve Legacy, 133.34) 66 66

OREGON, $10.99

Oregon City, First Ch..... 4 80
Portland, First Ch..... 6 19

WASHINGTON, $33.55

Anacortes, Geo. M. Hagadom 15 00
Black Diamond, Ch..... 1 00
Seattle, F. G. Larkin, *for Motor, for Talladega Coll.* 10 00
Roy, Ch..... 5 00
Tacoma, Plymouth Ch..... 2 55

DISTRICT OF COLUMBIA, $15.00

Washington, M. M. Morton, *for Science Dept., Gloucester School, Cappahosic, Va.*..... 15 00

VIRGINIA, $28.31

Burkeville, Miss C. C. Rollberg, *for S. A., Talladega Coll.*..... 10 00
——"Friends," *for Books for Gloucester School, Cappahosic, Va.*..... 18 31

KENTUCKY, $52.50

Berea, The Ch. of Christ (Union) add'l 1 00
Evarts, Ch..... 7 00
Lexington, "A Friend," *for S. A., Chandler School.* 20 00
Louisville, Plymouth Ch.... 10 00
Newport, York St. Ch..... 12 00
Williamsburg, First Ch..... 2 50

NORTH CAROLINA, $72.28

Beaufort, First Ch..... 5 00
Washburn Seminary, Normal Class..... 1 00
Dry Creek, Ch..... 1 00
Enfield, Chapel Collection, *for Joseph K. Brick School* 1 68
Greensboro, Ch..... 50
Rev. M. L. Baldwin..... 50
Melville, Local Association of N. C..... 2 25
Southern Pines, Ch..... 59 35
Wilmington, Miss Sara Beam, *for Gregory Inst., Wilmington, N. C.*..... 1 00

TENNESSEE, $51.70

Memphis, Shelby County Teachers Association, *for Le Moyne Inst.*... 16 70
Cossitt Library Board, *for Le Moyne Inst*..... 35 00

GEORGIA, $30.75

Atlanta, Central Ch., Ladies' Union, *for Demorest, Ga.* 25 00
Toccoa, Mrs. E. P. Simpson, *for Demorest, Ga*..... 5 75

ALABAMA, $1.05

Childersburg, Ch., *for Andrews Theological Hall, Talladega Coll.* 1 05

LOUISIANA, $1 61

Hammond, Ch..... 1 61

MISSISSIPPI, $5.00

Clinton, Mrs. J. Hildebrand, *for Mt. Herman Seminary* 3 00
Meridian, Ch..... 2 00

FLORIDA, $1.00

Ocala, Dr. H. C. Groves, Furniture, *for Room in Dormitory, Fessenden, Fla.*
P. J. Theius, *for Furniture for Room in Dormitory, Fessenden, Fla.*
Tampa, Mrs. J. S. Dinwoodie, *for Fire Loss, Talladega Coll.* 1 00

TEXAS, 25 cents

Austin. "A Friend," *for Tillotson Coll*..... 25

HAWAII, $10.00

Island of Guam, Rev. H. E. B. Case 10 00

CANADA, 50 cents

St. Catherine's, Miss Sophia Bates, *for S. A., Greenwood, S. C.*..... 50

SUMMARY FOR DECEMBER, 1908

Donations $20,369 15
Legacies 8,037 01

Total $28,406 16

SUMMARY—THREE MONTHS FROM OCT. 1 TO DEC. 31, 1908

Donations $41,644 95
Legacies 23,483 04

Receipts, 3 Months...$65,127 99
Expenditures, 3 Mos.. 83,982 42

Dr. Bal. on Cur. Year..$18,854 43

FOR THE AMERICAN MISSIONARY

Subscriptions for December $36 24
Previously acknowledged.. 33 40

$69 64

H. W. HUBBARD, Treas.,
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New York, N. Y.

RECEIPTS OF THE CALIFORNIA ORIENTAL MISSION, SECOND SUPPLEMENTARY ACCOUNT for August, 1908, Wm. Johnstone, Assistant Treas..... $479 72

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED:

Fresno, Chinese Ann'y Pledges 15 50
Marysville, Ann'y Pledges.. 2 50
Oakland, Annual Members and in part for L. M. of Miss Elizabeth S. Benton 28 00
Riverside, Ann'y Pledges... 6 00
San Diego, Japanese Subscriptions 4 80

$56 80

FROM OTHER CHURCHES IN CALIFORNIA

Claremont, Cong'l Ch..... 127 37
Cloverdale, Cong'l Ch..... 1 00
Corona, Cong'l Ch..... 1 00
Grass Valley, Cong'l Ch.... 30 00
Loomis, Cong'l Ch..... 10 00
Los Angeles, Pico Heights Cong'l Ch. 8 30
Hyde Park Cong'l Ch... 8 25
Oakland, Plymouth Cong'l Ch. 15 00
Oleander, Cong'l Ch..... 11 00
Ontario, Cong'l Ch..... 111 00
Pacific Grove, Cong'l Ch... 3 50
Paso Robles, Cong'l Ch.... 9 15
Porterville, Cong'l Ch..... 26 60
Redwood City, Cong'l Ch... 7 75
San Francisco, Bethany Ch. 1 00
Mayflower 2 50
Tulare, Cong'l Ch..... 10 50

$383 92

FROM EASTERN FRIENDS

Maine, So. Berwick, Miss Helen Sewall..... 20 00
Mass., Marlboro, "Friends," through Miss Harriet I. Alexander..... 7 00
Mass., South Framingham, "Cheerful Helper"..... 10 00
Ill., Chicago, Mrs. Cora J. Bennett 2 00

$39 00

THIRD SUPPLEMENTARY ACCOUNT FOR AUGUST, 1908. Wm. Johnstone, Asst. Treas..... $465 25

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED:

Fresno, Annual Memberships 23 00
Marysville, Ann'y Pledges. 5 00
Sacramento, Ann'y Pledges. 5 00
San Diego, Subscriptions... 8 00
Santa Barbara, Ann'y Pledges 1 50
Saratoga, Cong'l Ch..... 15 00

$57 50

FROM OTHER CHURCHES IN CALIFORNIA

Benecia, Cong'l Ch..... 11 00
Claremont, Cong'l Ch..... 17 05
Glen Ellen, Cong'l Ch..... 6 20
Highland, Cong'l Ch..... 30 00
Henwood, Cong'l Ch..... 3 40
Los Angeles, Ch. of the Messiah 14 75
Niles, Cong'l Ch..... 35 00
Petaluma, Cong'l Ch..... 18 10
San Bernardino, Cong'l Ch.. 3 00
San Francisco, Green St. Ch. 3 00
Stockton, Cong'l Ch..... 10 00

$151 50

Prescott, Arizona, Cong'l Ch. 45 05

INDIVIDUAL GIFTS

San Francisco, Alexander Guthrie 100 00

WORK FOR ORIENTAL MOTHERS AND CHILDREN

Los Angeles, Bethlehem, Japanese School..... 4 20
Oakland, Chinese School... 7 00
W. H. M. U. of No. Cal... 80 00
W. H. M. U. of So. Cal... 20 00

$111 20

RECEIPTS OF THE CALIFORNIA ORIENTAL MISSION from Sept. 1 to Oct. 18, 1908, Wm. Johnstone, Asst. Treas..... $221 91

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED:

Bakersfield, Chinese M. O... 7 25
Berkeley, Chinese M. O.... 4 30
Fresno, Chinese M. O..... 2 25
Los Angeles, Chinese M. O. 15 30
First Japanese M. O..... 46 90
Bethlehem, Japanese M. O. 36 50
Marysville, Chinese M. O.. 2 25
Oakland, Chinese M. O.... 5 80
Pasadena, Chinese M. O.... 1 00
Greek M. O..... 1 00
Japanese M. O..... 11 00
Riverside, Japanese M. O... 3 55
First Cong. Ch..... 5 61
Sacramento, Chinese M. O.. 5 50
San Diego, Chinese M. O.. 6 75
Japanese M. O..... 11 30
San Francisco, West, Chinese M. O. 7 00
San Francisco, Japanese M. O. 31 50
Santa Barbara, Chinese M. O. 2 15
Japanese M. O..... 4 00

$210 91

INDIVIDUAL GIFTS

San Francisco, L. S. Sherman 10 00
Mrs. Jane Maclachlin.... 1 00

$11 00

RECEIPTS OF THE CALIFORNIA ORIENTAL MISSION from Oct. 16 to Nov. 19, 1908, Wm. Johnstone, Asst. Treas. $847 80

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED:

Bakersfield, Chinese M. O.. 7 75
Berkeley, Chinese M. O.... 6 10
Fresno, Chinese M. O..... 2 75
Los Angeles, Chinese M. O. 13 50
Bethlehem, Japanese M. O. 39 00
First, Japanese M. O..... 58 75
Marysville, Chinese M. O.. 2 25
Oakland, Chinese M. O.... 6 75
Oleander, Japanese M. O... 9 75
Pasadena, Chinese M. O.... 1 00
Greek M. O..... 1 50
"Unknown Friend"..... 5 00
Japanese M. O..... 13 00
First Cong. Ch..... 14 00
W. M. Soc..... 10 00
Riverside, Japanese M. O.. 4 45
Sacramento, Chinese M. O.. 5 00
San Diego, Chinese M. O.. 6 00
Japanese M. O..... 11 00
San Francisco, West, Chinese M. O. 10 40
San Francisco, Japanese M. O. 32 00
Santa Barbara, Chinese M. O. 2 90
Japanese M. O..... 4 00

$266 85

FOR PERMANENT PROPERTY

Conn., Hartford, Asylum Hill Ch..... 25 00
S. S. 20 00
Cal., ——, W. E. Hazeltine. 100 00
Chinese, through Chin Quong 300 00
Rev. Jee Gam..... 30 00
Soo Hoo Yen..... 5 00
Chew Mon..... 10 00
Rev. C. S. Nash, D.D.... 20 00

$510 00

FOR ORIENTAL MOTHERS AND CHILDREN

W. H. M. U. of No. Cal... 40 00
W. H. M. U. of So. Cal... 20 00
Oakland, Cal., S. S., M. O. 7 00
Los Angeles, Cal., S. S., M. O. 3 95

$70 95

RECEIPTS OF THE CALIFORNIA ORIENTAL MISSION from Nov. 19 to Dec. 16, 1908, Wm. Johnstone, Asst. Treas. $533 05

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED:

Bakersfield, Chinese M. O.. 6 75
Berkeley, Chinese M. O.... 6 00
Fresno, Chinese M. O..... 4 55
Los Angeles, Chinese M. O. 13 75
First Japanese M. O..... 59 50
Bethlehem, Japanese M. O. 39 00
Marysville, Chinese M. O.. 2 25
Oakland, Chinese M. O.... 8 20
Oleander, Japanese M. O... 11 00
Pasadena, Chinese M. O... 75
Greek M. O..... 1 25
Unknown Friend 5 00
Japanese M. O..... 18 00
First Cong. Ch..... 12 00
First Cong. W. M. Soc.. 10 00
Riverside, Japanese M. O.. 4 15
First Ch., C. E. Soc..... 10 00
Sacramento, Chinese M. O. 5 00
San Diego, Chinese M. O.. 7 00
Japanese M. O..... 19 90
San Francisco, West, Chinese M. O. 12 65
Japanese M. O..... 32 00
Santa Barbara, Chinese M. O. 2 85
Japanese M. O..... 4 50
Saratoga, Japanese M. O.... 2 50

$298 55

INDIVIDUAL GIFTS

San Francisco, Cal., Mrs. Jane Maclacklin..... 1 00

FOR PERMANENT PROPERTY

W. H. M. U. of No. Cal... 228 50
J. Edward Warren..... 5 00

$233 50

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